The Churchman.

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A FORM OF SOUND WORDS TO BE USED BY MINISTERS.

Although the Scriptures contain none but sound and wholesome words, such as Timothy heard of St. Paul; yet such is the weakness of men's understandings, such the corruption of their judgments, such the perverseness of their wills, the disorder of their affections, and the pravity of their whole souls, that they extract poison from that which was intended for their food, draw error out of truth, heresy out of the Scriptures themselves, so as to learn to blaspheme God in his own words. But what then shall we do in this case? How can we be ever certain that the words we use in matters of religion be sound, and by consequence our opinions orthodox, and our sentiments of God and those eternal truths which he hath revealed to us, such as he himself would have them? Why surely for this end it is necessary, that we indulge not our own fancies, nor idolize our own private opinions, but *hold fast the form of sound words* delivered to us in the holy Scriptures, in that sense which the catholic Church in all ages hath put upon them.

For the eternal Son of God having with his own blood purchased to himself an universal Church, we cannot doubt but that he takes sure care of it, that, according to his promise, *the gates of hell shall never prevail against it.* For which end, he, the head of this mystical body, doth not only defend and protect it by his almighty power, but he so acts, guides, directs, and governs it by his Holy Spirit, that though errors and heresies may sometimes disease and trouble some parts of it, yet they can never infect the whole; but this is still kept sound and entire, notwithstanding all the power and malice of men or devils against it. So that, if we consider the universal Church, or congregation of faithful people, as in all ages dispersed over the whole world; we may easily conclude, that the greatest part, from which the whole must be denominated, was always in the right; which the ancient Fathers were so fully persuaded of, that although the word καθολικος properly signifies universal, yet they commonly used it in the same sense as we do the word orthodox, as opposed to an heretic; calling an orthodox man a catholic, that is, a son of the catholic Church; as taking it for granted, that they, and only they, which constantly adhere to the doctrine of the catholic or universal Church, are truly orthodox; which they could not do, unless they had believed the catholic Church to be so. And besides that, it is part of our very creed, that the catholic Church is holy; which she could not be except free from heresy, as directly opposite to true holiness.

He therefore that would be sure not to fall into damnable errors, must be sure also to continue firm and steadfast to the doctrine of the universal Church, as being grounded upon the Scriptures rightly understood: for so everything is that she hath taught us. For the catholic Church never undertook, as the Romish hath done, to coin any *new doctrines of her own head: no, she always* took the Scriptures for the only standard of truth; and hath accordingly delivered her sense of them in such words as she judged to agree exactly with those which are there used.

And therefore it is observable, that the Church never undertook publicly to determine any truth, until it was first denied; nor to interpret the Scriptures, until they were first perverted. If no heretics had ever risen up in the Church, the Church had never held any General Councils; and if the Scripture-words and phrases had not been first abused, and wrested to a wrong and contrary sense to what they were intended, she had never invented other words to explain them. But when the enemy had sown tares in the Lord's field, the Church could not but endeavor to root them out, or at least to keep them from spreading any further: when wicked men had offered violence to the word of God, his spouse could do no less than defend it, and declare the true sense and meaning of it to her children.

As for example, that great fundamental article of our Christian faith, upon which not only our religion, but our eternal salvation, depends,—the divinity of our blessed Saviour,—is so plainly, so fully, so frequently asserted in holy writ, that the Church did for many years together believe, acknowledge, and preach it, only in Scripture words, and needed not as yet any other words whereby to express it. But when it was once denied, and the Scripture words so far abused, as that a quite contrary sense was extorted from them, then it was time for the catholic Church to appear in its behalf: and being accordingly assembled in a General Council at Nice, she there determined, that the Son is ομοουσιος τῷ Πατρι, of the same substance or essence with the Father. Which words she then used only for the clearer explication of the several places in Scripture, where the divinity of Christ is asserted. For Athanasius, who was present at the Council, saith, that the Fathers, gathering the sense of the Scriptures concerning our Saviour, ειρηκασι το ομοουσιον, pronounced him to be ομοουσιος. And therefore, though the word was not in Scripture, they intended no more by it than what was there expressed in other words.

I know that the Arians complained that the word ουσια was nowhere to be found in holy writ. But though that Greek word be not, yet certainly there is no word in all the Greek language that more exactly answers to the most proper name of God יהוה than ουσια doth; and indeed the word Κυριος, which the Apostles use, and whereby the Septuagint translate יהוה is much of the same signification in its original; from the old word Κυρω, the same with ειμι and υπαρχω. And besides that, the Council of Nice did not invent this word, but it had been used in the Church all along before: for Athanasius saith, that some bishops, both of Rome and Alexandria, had used it 250 years before that time; and that Eusebius Cæsariensis himself acknowledged as much, and upon that account afterwards subscribed to the Council. Who those bishops were we know not, their works being now lost: but Tertullian, who lived about 105 years before that time, in his Apology, saith, that the Son is called God, *ex unitate substantiæ;* and in his book against Praxeas, that the three Persons are one God *per substantiæ unitatem,* which perfectly agrees with the Greek word ομοουσιος: and seeing they that lived so very near to the Apostles used this word, it is more than probable that they also were not the first inventors of it, but that they had received it from the Apostles themselves.

Howsoever, this is certain, that in the writings both of the Apostles and prophets, we frequently meet with the truth itself, which is signified by this word; which having been confirmed by the Council of Nice, it hath been constantly used by the universal Church, as the true and full interpretation of the holy Scripture, concerning the divinity of our blessed Saviour; and so generally received by all Christians of all ages, that after the Arians were once silenced, it never met with any considerable opponents in the world, but Mahomet and Socinus with their followers, which deserve not the name of Christians.

The same may be observed of the third General Council held at Ephesus: for when Nestorius had affirmed, that in Christ, as there are two natures, so there are two persons likewise; one person, as he was God begotten of the Father; the other as man, born of his mother: and therefore that the blessed Virgin could not properly be called Θεοτοκος: the Council, for the determination of this question, did not only consult the several texts in Scripture relating to our blessed Saviour, but considered likewise in what sense those places had been understood by the catholic Church before that time; for which end they caused the Nicene Creed, and several passages out of St. Cyprian, St. Basil, Athanasius, Gregory Nazianzen, and many others, to be read in council. And from thence they gathered, and therefore pronounced, that according to the Scriptures, as interpreted by the catholic Church, Christ, though he have two natures, yet he is but one person, and by consequence that the Virgin Mary might properly be called Θεοτοκος, because the same person who was born of her is truly God as well as man; which being once determined by an universal Council to be the true sense and meaning of the Scriptures in this point, hath been acknowledged by the universal Church ever since, till this time.

I might instance in other General Councils, wherein the same way and method of proceeding was religiously observed. For they never took upon them to form new Articles of Faith, but only to explain and establish the old ones: which being delivered in Scripture, were believed all along by the catholic Church before that time. And certainly whatsoever hath been thus approved by General Councils, and received and taught by the universal Church in all ages, we have all the reason in the world to believe it to be the true doctrine of the Gospel, every way corresponding with what is delivered in the Scriptures, though it be not *totidem verbis* contained in them. Be sure no sober man but must acknowledge, it is more possible for himself, yea, and for any particular Church, to err, than it is for the universal Church to do so: and therefore it must needs be the safest way to use Scripture-words in such a sense as the universal Church hath always put upon them, and, by consequence, such words also, whereby the universal Church hath always expressed her sense of God's mind as revealed to us in Scripture; and to look upon them all as sound words, such as St. Paul here speaks of, such as will convey right and sound notions of the divine mysteries to our understandings.

I have insisted the longer upon this, both because it is so necessary to our being sound in the faith, and also because of the great use that may be made of it in defending our Church against its adversaries on all sides. For our Church as to its doctrine as well as discipline, is settled upon so firm a basis, so truly Catholic, that none can oppose what she teacheth, without denying not only the Scriptures, but the Scriptures as interpreted by the universal Church. So that we may justly challenge all the world to show us *any one point or article of faith, wherein our Church differs from the Catholic in all ages, since the Apostles'* days; which, I think, is more than can be said of any other national Church in the whole world; there being no other, that I know of, which keeps to the form of sound words delivered in Scripture, as interpreted by the universal Church, so firmly and constantly as ours doth.

Not to trouble you at present with any other, there is the Church of Rome, that pretends herself to be the only catholic Church in the world. Examine but the words that she hath taken up of late, the great words whereby she distinguished herself from all other Churches, and you will find that they agree neither with Scripture nor antiquity, much less with both, as all sound words do. What those words are which she insists so much upon, is easy to be found out, for we have a form of them prescribed and published by Pope Pius IV. in the acts of the Council of Trent, and inserted into their canon law; a form of words that every one is bound to swear to, before he can be admitted into any degree in their Universities, into any benefice, dignity, or preferment in their Church, or indeed into any public employment whatsoever; as appears by the bull of the said Pope to that purpose. But in this whole form of words except the Nicene Creed, with which it begins, to make the rest go down the better, there is scarce any one word which can properly be called sound, in the sense that I have now explained. There is *transubstantiatio, purgatorium,* and several such novel words, which many of the papists themselves have acknowledged can never be proved from Scripture; and if so, I am sure they are not consonant to the doctrine of the universal Church; for she never proposed anything as necessary to be believed, but what she could prove from Scripture.

It is not worth our labor to run over the whole form; but give me leave to single out one paragragh, because of its relation to the conspiracy which was yesterday prevented, and we praised God for our deliverance from it. The words are these: *Sanctum catholicam et apostolicam Romanam ecclesiam, omnium ecclesiarium matrem et magistram agnosco; Romanoque pontifici, Sancti Petri apostolorum principis successori, ac Jesu Christi vicario veram obedientiam spondeo ac juro.* An excellent form of words truly for a man to swear to, directly contrary both to the Scriptures and the Catholic Church! the Church of Rome as now established, a catholic and apostolic Church! the mother and the mistress of all other Churches! but that is nothing in comparison of what follows: the bishop of Rome, successor to St. Peter, and the vicar of Christ!

And if you would know in what sense he is the vicar of Christ, their authors commonly tell you, that he is so Christ's vicar upon earth, that Christ and he are but one and the same head of the Church; and so every creature is as much bound to be subject to the Pope, as to Christ himself. And therefore Antonius Puccius, in a speech he made in the Lateran Council to Pope Leo X. there present, was neither afraid nor ashamed to use these words to him: *quasi in te, uno, vero, et legitimo Christi et Dei vicario, propheticum illad debuerit rursus impleri, Adorabunt eum omnes reges terræ, omnes gentes servient ei.* So horribly hath this one word or title given to the pope been abused by them! it hath indeed been the occasion not only of their own pride and ambition, but likewise of all the villanies, persecutions, and assassinations that have been excuted or attempted by them. For the constant use of this word having imprinted in their minds a fancy, that the bishop of Rome sits there in Christ's stead, to manage and order the affairs of the whole world, whatsoever he commands, be it ever so wicked and impious, ever so cruel and so barbarous, they look upon it as sacred, and reckon themselves obliged to obey it, as much, yea much more, than what Christ himself hath commanded.

But if, after all, you ask them what right he hath to this name, how he comes to be Christ's vicar upon earth, more than any other bishop? their answer is, because he is St. Peter's successor. And therefore to make out this title, it is necessary for them to prove two things: first, that St. Peter himself was made Christ's vicar more than any other apostle; and then, that the bishop of Rome succeeds him in that office.

As for the first, they quote those words of our Lord to Peter, *Thou art Peter, and upon this rock I will build my Church,* Matt. xvi. 18. But it is plain that the catholic Church never understood those words in any such sense, as if Peter was by them constituted the vicar of Christ. And besides, it is plain also, that although we should understand the words of St. Peter's person, yet there is nothing at all conferred upon him by them. For our Lord speaks not in the present, but only in the future tense; and so doth not grant him anything as yet, but only promiseth to give him something hereafter: *Upon this rock,* saith he, *I will build my Church, and I will give thee the keys of the kingdom of heaven.* And therefore to understand these words aright, we must consider when and how this promise was fulfilled: and that we shall find to have been after the resurrection of Christ, when he said to his Apostles, *As my Father hath sent me, so send I you.* And when he had said this, he breathed on them, and said, *Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted to them: and whosoever sins ye retain, they are retained,* John xx 21, 22, 23. Now was that promise fulfilled, now were the keys of heaven given to St. Peter; but not to him only, but to the rest of the Apostles with him: so that if St. Peter was then made the vicar of Christ, so were all the other apostles as well as he; and by consequence, all other bishops as well as he of Rome.

But after all this, suppose St. Peter was the chief of all the Apostles; suppose our Saviour did design him some peculiar honor, by saying, *Upon this rock I will build my Church;* what is all this to the pope of Rome? how comes he to be so much concerned in anything that was said or done to St. Peter? It is nowhere recorded in the Gospel, that our Saviour ever so much as mentioned the city of Rome, much less the bishop of that city; which certainly it was very necessary he should have done, had he designed him for his perpetual vicar to the end of the world. He that pretends to so high an honor and dignity as this, had need have something more to show for it, than the bishop of Rome hath; who hath so little, that it was a thousand years after Christ, before this title was given to him. For as I remember, St Bernard was the first that ever called him κατ' ἐξοχην, the vicar of Christ; and therefore it is far from being the sense of the catholic Church.

But since this word hath been used, and this title hath been given to the bishop of Rome, what mischief hath it done in the world? For he, conceiting himself to represent Christ's person upon earth, and to be invested with all his power and authority, at length began to look upon himself as something more than a man; at least, far above all mortals upon earth: and therefore hath taken upon him to depose kings, to absolve their subjects from their allegiance, and to persecute, murder, assassinate all sorts of persons that he is pleased to call heretics; and all this under the pretence of religion, and authority dervied from Christ himself as being his vicar upon earth.

O blessed Jesus! that ever thy sacred name should be thus abused by the sons of men! that ever any one should dare to pretend power from thee, to destroy those whom thou camest to save with thine own blood! What shall we say unto thee, O thou Redeemer of men? We blush and are ashamed of ourselves, that ever any of our nature, which thou wast pleased to assume, should be so injurious to thee. How long, O Lord, holy and true, dost thou not judge and avenge thyself on all those who thus continually blaspheme thy great and all-glorious name, and use it to palliate their most atrocious crimes and barbarous enormities! *Abate their pride, assuage their malice, and confound their devices,* that thy name may be no longer dishonored, thy Gospel perverted, nor thy holy catholic Church oppressed by them!

I have taken the boldness to make this short address to our Lord and Master Christ, as being confident, that he, according to his promise, is *present with us,* and will in his good time grant what we have desired of him. In the mean while, we must learn obedience and submission to his divine will; and above all things, take care to keep within the bounds that he hath set us, and to continue sound members of that mystical body, whereof he is head. For which end, we must be sure to observe this apostolical rule, to *hold fast the form of sound words:* which his Apostle judged so necessary, that he minds Timothy of it, not only here, but likewise in his former Epistle to him, saying, 1 Tim. vi. 20. *O Timothy, keep that which is committed to thy charge;* that is the *fides despositum,* as St. Jerome expounds it, *that sound faith which is committed to thee:* and then he adds, *avoiding τας βεβηλους κενοφωνιας, profane and vain babblings,* as contrary to the *sound words* before spoken of: or as the Latin Fathers generally render it, *devitaris profanas vocum novitates;* reading I suppose, καινοφωνιας instead of κενοφωνιας; but the sense is much the same. For all new ways of speaking in divinity, especially in our age, are at the best but vain babbling, and commonly profane, possessing men's minds with such notions and conceptions of things, as will infallibly lead them into error and heresy. Read but the wild extravagant opinions of the first heretics and schismatics, that disturbed the Church; and afterwards take a view of those which after-ages have produced, together with such as have been either revived or invented in our days; and you will find them all made up of new words, strange phrases, and odd expressions, which please the ears, and then debauch the minds of them which hearken to them. We need not go far for instances; every sect amongst us will supply us with too many, insomuch that they may be all known from one another merely by their words, and new modes of speaking; whereby they would seem to interpret, when indeed they pervert the Scriptures, and *wrest them to their own destruction.*

Hence, therefore, it will be our interest and wisdom, as it is our duty, to avoid those new words and phrases, which have been lately started in the Church, as well as the opinions which are couched under them; and to look upon them at the best but superfluous and unnecessary, upon that very account, because they are new. For nothing certainly can be necessary to be believed or spoken in our days, which hath not been so all along.

Especially it concerns us, who are to instruct others in the way to bliss, to use none but sound words, such as are consonant to the Scriptures, as interpreted by the catholic Church in all ages. I speak not this of myself; it is the express command of our Church, in the Canons she put forth in the year 1571, where she hath these words: *Imprimis vero videbunt concionatores, ne quid unquam doceant pro concione, quod a populo religiose teneri et credi velint nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illa ipsa doctrina catholici patres et veteres episcopi collegerint.* So wisely hath our Church provided against novelties; insomuch that had this one rule been duly observed as it ought, there would have been no such thing as heresy or schism amongst us; but we should all have continued firm both to the doctrine and discipline of the universal Church, and so should have *held fast the form of sound words,* according to the Apostle's counsel in my text, in the sense I have now explained it; which, therefore, that we may for the future do, I shall conclude my present discourse with this brief exhortation,

Men, brethren, and fathers,

Give me leave to speak freely to you, of the Church you live in: a Church, not only in its doctrine and discipline, but in all things else exactly conformable to the primitive, the apostolical, the catholic Church. For, was that no sooner planted by Christ, but it was watered by the blood of martyrs? So was ours. Did the primitive Christians suffer martyrdom from Rome? So did our first reformers. Hath the catholic Church been all along pestered with heretics and schismatics? So hath ours. Have they endeavored in all ages to undermine, and so overthow, her? In this also ours is but too much like unto her. And it is no wonder; for the same reason that occasioned all the disturbances and oppositions that the catholic Church ever met with, still holds good as to ours too: even because its doctrine is so pure, its discipline so severe, its worship so solemn, and all its rules and constitutions so holy, perfect, and divine, that mankind, being generally debauched in their principles and practices, have a natural averseness from it, if not an antipathy against it. They would willingly go to heaven, but are loath to be at so much pains for it, as our Church, out of the word of God, prescribes; and therefore would fain persuade themselves, that many of her proscriptions are either sinful or superfluous, because not suiting, forsooth, with their humor, interest, or depraved inclinations. But all their little objections against her are grounded either upon their ignorance of what she prescribes, or else upon their unwillingness to perform it. There are very few, either of the papists or sectaries, that know what our Church is, and therefore all their zeal against it must needs be without knowledge. And they that have some general notions of it, would never set themselves in good earnest upon the observance of what she commands, and therefore cannot know what advantage it would be to them.

Whereas, let any one that hath a due sense of religion, and a real desire of happiness, let such a one make trial of our Church but for one year; let him constantly read the Scriptures, in the method that she prescribes; let him constantly use the Common-Prayer according to her directions; let him constantly observe all her fasts and holy-days; let him receive the Sacrament as often as she is ready to administer it, and perform whatsoever else she hath been pleased to command; let any man, I say, do this, and then let him be against our Church if he can: I am confident he cannot. But our misery is, that none of those who are out of the Church, and but few of those that are in it, will make the experiment: and that is the reason that those are so violent against her, and these so indifferent to her.

But let others do what they please, and answer for themselves as well as they can another day; as for you who are here at this time, in the especial presence of God, I humbly beseech and exhort you in the *name of our Lord and Master Jesus Christ,* that as he hath been pleased to admit you into so holy and pure a Church, so you would all endeavor to live up to the rules and orders of it, as many here present do. First, keep close to the words she uses in her Articles and common prayers; by this means you will have a right judgment in all things, and *hold fast the form of sound words* indeed. By this means you will be secure from heresy, and entertain no doctrine but what is catholic and orthodox. By this means whatsoever happens, you will still be steadfast in the faith of Christ, and not suffer yourselves to be imposed upon by the adversaries of our Church on either side; for if they cannot fasten new words upon you, it will be impossible for them ever to deceive you.

But then you must remember to conform to the discipline, as well as to the doctrine, of our Church, not hypocritically, indifferently, and partially, but sincerely, constantly, universally, so as to observe and do whatsoever she commands, either in her Liturgy, Canons, or Constitutions. By this means you will live as the primitive Fathers did, and come short of none of the most eminent Christians that ever lived since the Apostles' times. By this you will shame the adversaries of our Church into a compliance with her, when they see how far you outstrip them in all true grace and virtue: yea, by this means you will be really saints on earth, and glorified saints in heaven. For be but you as pious towards God, as loyal to our queen, as sober in yourselves, as faithful to your friends, as loving to your enemies, as charitable to the poor, as just to all, as our Church enjoins you; in a word, be but you as conformable to her, as she is to the catholic Church in all things, and my life, my eternal life for yours, you cannot but be happy for evermore. Which God of his infinite mercy grant we may all be, in and through our Lord and Saviour Jesus Christ.—*Bishop Beveridge.*

COMMUNICATIONS.

For the Churchman.

"When, in the time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised."

The above is from the eighteenth canon of the Church of England, entitled *"A reverence and attention to be used within the Church in time of Divine Service."*

The judicious Hooker, in his very learned and Christian refutation of Puritan objections to the Church of England, speaks on the above matter, in connection with the ascription of glory when the Gospel for the day is announced, as follows:

"Now because the Gospels which are weekly read do all historically declare something which our Lord Jesus Christ Himself either spake, did, or suffered, in His own person, it hath been the custom of Christian men then especially, in token of the greater reverence, to stand, to utter certain words of acclamation, and at the name of Jesus to bow. Which harmless ceremonies, as there is no man constrained to use; so we know no reason wherefore any man should yet imagine it an insufferable evil. It showeth a reverend regard to the Son of God above other messengers;[*] although speaking as from God also. And against infidels, Jews, Arians, who derogate from the honor of Jesus Christ, such ceremonies are most profitable. As for any erroneous 'estimation,' advancing the Son 'above the Father and the Holy Ghost,' seeing that the truth of His equality with Them is a mystery so hard for the wits of mortal men to rise unto, of all heresies that which may give Him superiority above Them is least to be feared."[†]

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[*] St. Mark xii. 6.

[†] Ecclesiastical Polity. Book v. xxx. 3.

Archbishop Whitgift, that noble and excellent defender of Catholic truth and order against Popish and Puritan attacks, thus notices the same ceremony:

"One reason that moved Christians in the beginning the rather to bow at the name of Jesus than at any other name of God, was because this name was most hated and most contemned of the wicked Jews and other persecutors of such as professed the name of Jesus."[‡]

Bishop Burnet says:

"Bowing at the name of Jesus was thought" [by the English Reformers] "a fit expression of their grateful acknowledging of our Saviour, and an owning of His divinity: and as standing up at the Creed, or at the Gloria Patri, were solemn expressions of the faith of Christians; so, since Jesus is the name by which Christ is expressed to be our Saviour, it seemed a decent piece of acknowledging our faith in Him, to show a reverence when that was pronounced; not as if there were a peculiar sanctity or virtue in it, but because it was His proper name, Christ being but an appellation added to it."[§]

Our branch of the Church has not retained the above quoted canon of the Church of England. As far as the Creed is concerned, however, the ancient catholic custom of doing "due and lowly reverence" at the mentioning of the Lord Jesus, has been retained.

The ascription of glory at the announcement of the Gospel stands on a footing precisely the reverse of this, in the two liturgies. It is a very ancient Catholic custom, and was prescribed in the first Book of Edward the Sixth. In the next and following English Books, however, the rubric was omitted—why, Wheatley says he has not been able to discover: it would seem, however, not to have been from any very prevalent objection to it; for it is believed that the custom has continued unbroken to the present day; as with us, the custom of bowing at the name of Jesus is retained, although we have ceased to be under a law requiring it. The rubric for the ascription of glory at the announcement of the Gospel has been restored in our liturgy. The Puritan objection that the ceremony of bowing at the name of Jesus, is a magnifying of the Son above the Father, is sufficiently noticed in the above extracts from Hooker and Whitgift. The One Godhead of the Son with the Father, is the distinguishing point of the Christian Creed. In the belief in God the Father, we agree with all but Atheists. The personality of the Holy Ghost, and His one Godhead with the Father, is acknowledged by all who own the same of the Son. The divinity of the Son, then, is the article of faith on which rests the doctrine of the Trinity, and the whole superstructure of distinctive evangelical doctrine connected with it. So unquestionably co-eval with the establishment of the Gospel dispensation, was at least the substance of the Apostles' Creed, as a form or symbol of faith, and particularly its second article—in use, probably, before the New Testament was completed; that none could expect credit for sincerity and honesty, who made any kind of profession of Christianity without admitting that symbol. Even those who doubted or denied the supreme divinity of Christ, and yet were willing to receive Him as a creature of superlative eminence and worth, and a true and divinely appointed teacher of religion, could not escape adopting this formula as a declaration of their faith. Its simple reference to Christ as the only, or only begotten, Son of God, was inserted in its just connection with the whole Catholic faith, as given to the Church, and subsequently recorded in Scripture, and therefore with those views of Him which were afterwards more fully expressed in the Nicene and Athanasian Creeds. The terms used, however, in this primal Creed, severed from the interpretation growing out of that Catholic faith, were susceptible of a possible application to Christ as a creature, although of such exclusively peculiar nature and properties, unshared by any other creature, as to justify his being called an *only* Son, that is, the only created being of his kind. Seeing, therefore, that, in mixed assemblies, this Creed would be pronounced by disbelievers, as well as believers, in the Catholic doctrine of Christ's divinity, the latter, on the principle which God has always been pleased to incorporate with the true religion, of signifying inward faith and affections by outward and visible signs, would very naturally adopt a gesture of adoration in token that *they* so believed in the Son of God as to acknowledge Him to be entitled to worship as co-equal with the Father. Hence, probably, the origin, and Catholic prevalence, of bowing at the name of Jesus. Very good is the note on this subject of the American editor of Wheatly on the Common Prayer—"The practice of bowing at the name of Jesus, is not enjoined in the American Episcopal Church; but it deserves to be considered whether it ought to be dispensed with at a time when such efforts are made by the adversaries of our faith to degrade the character of our Blessed Saviour."[‖]

The good old Church of England rule on this subject is, that the ceremony be a *"due and lowly reverence."* This sufficiently suggests to the serious mind, how, *in manner,* it should be distinguished, by solemnity and devotion, from a mere ordinary, much more a light and trifling, gesture. It suggests also—as do the sacredness of the occasion, and the bounden duty of having all external religion but a fair index of that which is deeply seated in the heart—that it be dictated and accompanied by correspondent evangelical principle and affection. It should be the gesture of due and lowly worship, in full acknowledgment that Jesus is "God of God, being of one substance with the Father;" that He is God's "*adorable,* true, and only Son;" that His is that "Name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."[¶] It should be the gesture of due and lowly gratitude and love for the inestimable mercy whereby He became our Redeemer, was Himself sacrificed for our sins, and purchased salvation for us. It should be the gesture of the reception and acknowledgment, with due and lowly reverence, of the whole and undefiled faith which he requires, with all its deep and unfathomable mysteries. It should be the gesture of due and lowly penitence for the sins which rendered necessary so great salvation; of entire and undivided trust in that salvation; and of meek submission to the great method of securing it which the Gospel enjoins, and all diligence and fidelity in learning the conditions of salvation therein set forth. It should be the gesture of humble and hearty seeking of the sanctification of the Holy Ghost, which Jesus procured for His people; and in its guidance and strength, of entire resignation to the will of our Divine Lord and Master, and entire devotion to walking in all His commandments and ordinances.

B. T. O.

[‡] Defence. 742.

[§] History of Reformation, New York, 1842, page 618.

[‖] Page 157, Boston edition, 1825.

[¶] Philippians ii. 9, 10.

No one can doubt but that it is both most safe, and supremely necessary, in all things, as far as is possible, religiously to walk in the steps of the faith and customs of the universal church.—*Bev.*

For the Churchman.

BISHOP CLAYTON OF CLOGHER.

Rev. and Dear Mr. Editor,—It seems very probable from the last accounts, that the heterodox Hampden will be consecrated Bishop of Hereford, and we must hope that the good fruits of the noble stand which has been made against an unscrupulous and tyrannical state power, will be *hereafter* developed. Allow me to show by the example of a heretical bishop of the Irish Church in the last century, that such appointments sometimes result in sorrow and remorse to him who dares to enter on so high and holy an office, without the indispensable qualification of "holding the Catholic Faith whole and undefiled." The account is taken from Bishop Mant's History of the Church of Ireland, Vol. 2, pages 613 to 618. That Bishop Clayton, the avowed follower of Dr Clarke, was allowed to go on unchecked and unpunished for so long a period shows the sad want of discipline in the English and Irish Churches; and this example will illustrate the reason why Dr. Hampden, the reputed disciple of Blanco White, has enjoyed an immunity from ecclesiastical censure. Truly it is a happy thing that Lord John Russell was not the Premier of that period, for in that case Bishop Clayton would doubtless have been promoted to the Archbishopric of Canterbury.

M. N.

"Son of a Dean of Kildare, he had been nevertheless educated at Westminster, under the private tuition of Zachary Pearce, afterwards successively Bishop of Bangor and Rochester; but being removed to Trinity College, Dublin, for the completion of his education, he became in due time a fellow of that Society. A considerable patrimonial property enabled him at an early period to resign his fellowship on marriage; and having previously passed some time in foreign travel, he shortly afterwards visited London, when he formed an acquaintance with Dr. Samuel Clarke, the result of which was his adoption of those religious principles to which he adhered during the remainder of his life.

Notwithstanding his condemnation of the doctrine of the Church, he, however, was not unwilling to partake of her temporal dignities: and having been strongly brought under the favorable notice of Queen Caroline by his relation, Mrs. Clayton, the favorite of the Queen, and afterwards Lady Sundon, he was recommended to Lord Carteret for the first vacant Irish Bishopric, with the concurrence of Primate Boulter, who, we must charitably suppose, was not acquainted with Dr. Clayton's theological sentiments; he was, in January, 1730, raised to the episcopate, as Bishop of Killala, and in November, 1735, translated to the see of Cork and Ross, on the death of Bishop Brown. In 1745, he succeeded Bishop Stearne in the bishopric of Clogher.

It appears to have been somewhat later than this period that he first became known to the public as a biblical scholar by means of a *History of the Jews, the Chronology of the Hebrew Bible vindicated, and a Dissertation on Prophecy;* by these publications, however, his peculiar theological principles were not notified, as they were in a succeeding work of the year 1751, entitled *An Essay on Spirit,* which professed to consider "the doctrine of the Trinity, in the light of reason and nature, as well as in the light in which it was held by the ancient Hebrews, compared also with the doctrine of the Old and New Testaments; with an inquiry into the sentiments of the primitive Fathers of the Church, and the doctrine of the Trinity, as maintained by the Egyptians, Pythagoreans, and Platonists, together with some remarks on the Athanasian and Nicene creeds."

Of this performance, which excited very general attention, and was productive of a large and fruitful controversy, it is, however, a remarkable fact, as alleged by Bishop Clayton's biographer, with what truth I know not, that the authorship was not his own. A young clergyman in his diocese having showed the manuscript to his spiritual overseer, expressing withal a fear of printing it in his own name, the bishop, according to the above authority, conveyed it to the press, placed it under the cover of a dedication of his own writing, and, although he did not absolutely avow the work, contrived that he should be universally considered as the author. The principal object of the work was to controvert the doctrine of the Trinity, as maintained by the Church and the natural consequence was, that he who had placed himself in the responsible situation of the author, was precluded from the future patronage of those who were interested with the disposal of her preferments. On the death of Archbishop Hort in 1752, he was recommended indeed by the Duke of Dorset, then Viceroy of Ireland, for the vacant archiepiscopal see of Tuam. But the English government formed a better estimate of the qualifications of a candidate for such an appointment; and a negative was put on the higher elevation of the publisher, and universally received author, of the *Essay on Spirit.*

Of this prelate's intermediate works or publications, it is not necessary to speak; but an event, which occurred soon after his rejection from the archiepiscopal dignity, must be related; and for that purpose the language of his biographer shall be adopted.

"He had long been dissatisfied with the Athanasian creed, nor did he approve of the Nicene creed in every particular: on which account he was not a little disturbed, that they continued to be a part of the liturgy of the Church. These sentiments he had declared in his writings: but this, upon mature deliberation, did not appear to him to be a sufficient discharge of his Christian duty. He determined, therefore, to avow the same sentiments in his legislative capacity, and accordingly, on Monday, the 2nd of February, 1756, he proposed in the Irish House of Lords, that the Nicene and Athanasian creeds should for the future be left out of the Liturgy of the church of Ireland. The speech, which our prelate delivered upon this interesting occasion, being taken down in short hand, was afterwards published, and hath gone through several editions. When the bishop returned from the House of Peers, he expressed to a gentleman, who accompanied him in his coach, his entire satisfaction with what he had done. He said that his mind was eased of a load which had long been laid upon it; and that he now enjoyed a heartfelt pleasure, to which he had been a stranger for above twenty years before.

Upon this result of a proceeding, which was dictated, no doubt, by a condemning conscience, only one observation shall be offered, namely, that this heartfelt pleasure which he enjoyed, on such a declaration of his sincere sentiments concerning the doctrines and formularies of the Church, which by his ordination and consecration vows he was pledged to maintain, would doubtless have been greatly enhanced, if he had at that time surrendered the dignity and emoluments possessed by him in virtue of that pledge. His perseverance in retaining the preferment, of which he had renounced the condition, must have lain still a heavy load upon his mind.

"But whatever happiness," adds the biographer, "the Bishop of Clogher, might derive from thus complying with his own conscience, he had not the additional felicity of obtaining the approbation of his hearers. His speech gave great and general offence, and was particularly disgusting to the ecclesiastical lords. The primate said, that 'it made his ears tingle.' But though so declared and avowed an attack upon the establishment was regarded in a very atrocious light, no measures were taken for calling the bishop to account for it."

In a subsequent publication, however, in 1757, he renewed his attacks on the same and similar subjects:

"In short, he gave up so many doctrines as indefensible, and avowed others so contradictory to the Thirty-nine articles, that the governors of the Church of Ireland determined to proceed against him. And in consequence of this determination, the King was advised to order the Duke of Bedford, then Lord Lieutenant, to take the proper steps toward a legal prosecution of the Bishop of Clogher. A day was accordingly fixed for a general meeting of the Irish prelates at the house of the primate, to which he was summoned, that he might receive from them the notification of their intentions. A censure was certain: a deprivation was apprehended. But before the time appointed arrived, he was seized with a nervous fever, which brought him to his dissolution on the 26th of February, 1758.

Mr. Burdy, in his *Life of the Rev. Philip Skelton,* mentions an anecdote that Bishop Clayton consulted a lawyer of eminence on the subject, and asked if he thought that he should lose his bishopric? "My Lord," he answered, "I believe you will." "Sir," he replied, "you have given me a stroke which I shall never get the better of." Whereupon he was instantly seized with a disorder, and soon after died.

From the same authority, however, it seems that he had been forewarned of this result of his efforts at making converts to his opinions; for whilst he was engaged in committing to paper his peculiar notions, with a view to their publication, his wife was used to visit him in his study, and admonish him, "My Lord, quit writing, or you will lose your bishopric." However these things be, the ruin which eventually threatened to overwhelm him was more formidable than he was able to sustain; and it is on all hands agreed, that the agitation of mind into which the bishop was thrown by the prosecution commenced against him, was the immediate cause of his death. "We have been informed," adds the biographer, "that nothing affected him so much as the consideration that he should on this occasion be deserted by his royal master." And this is extremely probable. But when he proceeds to observe, that "it does indeed reflect disgrace on the memory of King George II., that he should thus have been prevailed to give countenance to any measure of persecution; and that had Queen Caroline lived, she would undoubtedly have protected the prelate of her own creation;" justice towards the royal personages, who are respectively the subjects of the censure, and of the implied commendation, demands the remark, that to call a public functionary to a legal account for conduct contrary to his plighted faith, and his most solemn obligations, is not to "persecute;" and that the royal patronage, however blamelessly exercised at first in promoting to the episcopal office one supposed to be qualified for its duties, could not without guilt have been continued to be exercised for his "protection," when his disqualification was avowed and notorious.

For the Churchman.

Mr. Editor,—Bishop Sumner and the Editor of the Christian Observer are not the only Low Churchmen who have raised their voices against Dr. Hampden. There is one of the same school in our own country, who spoke in the most decided terms against his "rationalistic *tendencies,*" at a time when there was not so much danger of being blinded by prejudice as at present. In 1838, less than two years after the University of Oxford had taken her stand against Dr. Hampden, and when the vision of Low Churchmen was not so obscured, but that they could see other monsters besides Puseyites, Bishop McIlvaine, in an article on the "Present State of the Church of England," after giving an account of the action of the University, wrote as follows:

"We exceedingly lament these troubles and their cause; but are glad of the healthy tone which they have exhibited among the clergy of England, as to the fundamental doctrines of the Christian faith. Their testimony is the more in evidence of quick and strong sensibility to the evils of Neological heresy, because it was the evil *tendency*, not the *substantial departure* of Dr. Hampden's opinions from great truths, which called out their remonstrances; and because, moreover, he was backed by all the influence of the Crown. What Oxford has done to her honor, Cambridge, certainly, in similar circumstances, would not be slow to equal. Simeon would almost rise out of his grave to make his protest, if a Rationalist should succeed Dr. Turton as Regius Professor of Divinity in that venerable school." (April No. of New York Review, 1838.)

Because less than 500 of the Clergy of England at that time, protested against the "*tendency*" to "Neological heresy," it was to the Bishop's mind a decided evidence of a healthy tone among the clergy. We can easily imagine how rejoiced *he* will be, when he sees fourteen of his Episcopal brethren, and the inferior clergy without number, raising their voice against these *identical tendencies*. What an increased vigor must that life have attained in the last ten years. Surely the shades of Simeon will be contented to repose quietly in their grave. EURYALUS.

For the Churchman.

Mr. Editor,—Sometime since a correspondent described with great minuteness in your columns, the newly erected place of worship of Grace Church, Van Vorst, N. J. When I read the description I thought the building and its arrrangements must be singularly appropriate, and that its cost was marvelously small. But the description by no means equalled the effect produced upon me when, upon a recent occasion, I was permitted to worship with its congregation. I saw it by night, and therefore had not an opportunity to examine all its simple, chaste and unpretending beauties; and yet I beheld enough to induce me to redirect the attention of your readers to it as a model for similar structures. It is a Gothic edifice generally correct and pure even in the smallest particulars; and yet it cost but twelve hundred dollars! In my judgment it should be visited by all who contemplate building small and economical churches. And, let me ask, are there not many bands of churchmen who *should* contemplate such a good work when the expense can be so trifling? The skilful projector of this building is the Rev. A. C. Patterson, the rector of the Church. He will, I doubt not, be happy to answer any inquiries proposed by those whose inclination prompts them to erect an edifice of a corresponding character. UNUS.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 19, 1848.

Subscribers who have received their bills for dues to this paper, are respectfully requested to remit without delay by mail, postage and exchange at the expense of this office.

It is commonly said of controversialists that they are more successful in pulling down the cause of their opponents than in building up their own. But in the controversies between the Reformed and the Romanists, the former, if they understand their position, will incur no hazard of the kind implied in this *dictum*. For they have nothing to build up which is not equally essential to their opponents as to themselves; and it must be a blind zeal indeed which turns us from the real points of controversy, and leads us to quarrel with our opponents while they seek to build up and fortify the very ground on which we stand. We have no love for the errors of Rome, but we hope ever to be free from that indiscriminating hate which would impel us to reject the truth merely because Romanists hold and declare it. Rather would we avail ourselves of their labors in maintaining our truth and keep them to the point of defending their errors. The more of the former and the less of the latter, the better for all concerned.

In this spirit we adopted portions of the first and second letters of Dr. Hughes, and in the same spirit we shall now adopt a considerable portion of his sixth letter.

He [our Redeemer] did not enter on His public life even on the strength of His miracles; for, the great object of His miracles was to prove that God had *sent Him*. He did not pretend to teach of Himself; but "whatsoever things He had heard of the Father," He made known to them; as if intimating for their model, that His preparation for His public ministry was in the condition of a disciple—one who *learns* first, and *is sent* to *teach* afterwards. And, accordingly, when He delegates the office of teachers, in His stead, to the Apostles, He prescribes the order in which it is to be carried on—"*As the Father hath sent me, so also send I you.*" And again, "*You have not chosen Me, but I have chosen you that you go and bring forth fruit, and that your fruit may remain.*" It is in this way that the Apostles themselves, and their successors down to the present day, have ever proceeded in recruiting the Sanctuary, and continuing the Apostleship of the Church. The individual candidate for the holy ministry, even though inwardly called of God, required to be outwardly recognized and approved, by the proper authority *pre-existing*. Thus Matthias, Timothy, Barnabas, Titus, Clement, and others, were associated to supply in the order of the Ministry, the spiritual wants of the still increasing discipleship. * * * *

To the importance of this economy, I cannot too earnestly call your attention. It opens up the evidence of a great principle of Divine wisdom, in the establishment of the Church, and of great comfort and consolation to those who are in her sacred communion. By the light of this principle, and the facts of history, the learned, or the illiterate, Catholic, can trace his relation to the work of spiritual regeneration, wrought by Our Redeemer, through an unbroken connection of historical evidence, back to the days in which the Saviour of the world preached the perfect, and, in one sense, new order of God's goodness, by the well of Jacob, or from the bark of Peter, on the Lake of Galilee. * *

But it was not enough that they should have been sent, or approved, by the pre-existing authority of the Church—for, as Judas had fallen away, although called by Christ to the ministry, and as any individual Priest or Bishop was liable to fall away, it was necessary to provide for the safety of the flock, in such contingency.—And that provision was made in the very conditions on which the Church conferred pastoral powers, and recognised the official character in each of her ministers. The individual was supposed to have learned, as a disciple, what he was to teach, in his ministerial capacity—namely, all things whatsoever Christ had commanded His Apostles. The living and universal Church, at the period of such appointment, was in conscious possession of what had been thus commanded by Our Lord. So that, the new minister was bound, not only by the conditions of his appointment, but also by his own most solemn oath and vow, to teach the doctrine of the Church, and to teach, *as doctrine*, nothing besides. Hence, if, as in the case of Nestorius and other fallen Bishops, any one of the Episcopal Order should embrace novel or heretical doctrines, the fact of his having been sent, in the first instance, by proper authority, could not avail him in an attempt to lead the portion of the flock over which he had been placed, into poisonous and destructive pastures.—That flock had belonged to the Church before his appointment; and the Spouse of Christ would have been left unable to protect her children, if the flock were thus exposed to be involved in the apostacy of the faithless shepherd, who had been placed over them, not for *his* sake, but for *theirs*. In all such contingencies, the Church *revoked the mission*, and *withdrew the jurisdiction*, of the hireling shepherd, "whose own the sheep were not." It remained for all such pastors, and their adherents, to renounce and denounce the Church, and to turn private reasoners.—both of which they seldom failed to do. * * * *

In the Epistle to the Hebrews the inspired writer lays down the rule for the assumption of the ministerial character in the Christian Church: "Neither doth any man take the honor to himself but he that is called by God as Aaron was." Now, Aaron was called by God through the *pre-existing* authority and outward appointment of Moses. In the eleventh chapter of the Apostles Acts, Barnabas is *sent* to Antioch, and there with Saul, he "*taught* a great multitude," so that at Antioch the disciples were first named Christians. After the dispute respecting the Gentiles and the law had been settled, in the Council of Jerusalem, the disturbers are spoken of in the 24th verse of the fifteenth chapter, as "some *going out* from us" . . . . to whom *we gave no commandment*, i. e. whom we had *not sent*.

In short, there is no instance on record in which the *mission* did not emanate from the *pre-existing authority* of the Church, conferred in an outward manner, except in the case of St. Paul. His mission was, in some sense, an exception to the established order. He had been miraculously enlightened with a knowledge of the faith and doctrines of the other Apostles, and received his authority to preach and teach the same, from Jesus Christ Himself. But yet, even this did not occur in an invisible manner. There were witnesses of the light and of the sounds which suddenly changed the persecutor into a vessel of election, and an Apostle of the Gentiles.—Besides this, he confirmed his mission by miracles, the power to operate which, God conferred on him in attestation of *his having been sent*. A similar power the Almighty never failed to confer on the Prophets, or other *extraordinary* messengers, under the Jewish dispensation. But in the economy of the Christian Church the Apostleship of St. Paul is the only instance, and that is sustained by its own supernatural evidences. In all other instances the mission, i. e. the ministerial character and office of teaching and preaching the revelations of Christ, was derived from the authority *pre-existing* in the Church, and which had descended from God, through Christ and His Apostles, as we have already seen.

In this exposition, dear Reader, I have directed your attention especially to two points. The *mission* of those who are to teach the word of God;—and the revocation of powers when any of those sent ceases to discharge the functions of his appointment. The mission, as the term is used here, implies, a *pre-existing power* and *authority to send*. It implies a person to *be sent*, and ministerial duties, which he might not lawfully undertake without such appointment, and deputed authority. Besides, it supposes that before he is sent, he is inwardly called of God, and is instructed in the extent, and limitation, also, of the office which is conferred upon him. In all this, however, I speak but of the visible organization of the Church, effected by Divine wisdom and goodness to preserve to us the word of God, as such, and the spiritual means of grace which He has appointed for the progressive, and perpetual regeneration of mankind, by applying to them, individually in communion with the Church, the merits of His sufferings and death.

Thus as our Lord was sent of the Father, so He sent the Apostles to propagate His doctrine and gather disciples from the nations. Wherever they went they organized Churches, and these Churches, continuing after the departure of the Apostles in their doctrine and mission, were knit together in one communion and fellowship. This oneness of communion can only be perpetuated, 1. by adhering to those terms of communion defined by the universal Church, and refusing to concede equal authority to such as are preferred by private reason or even by particular Churches; and 2. by adhering to the Apostolic succession and refusing to countenance those who profess to preach the doctrine of CHRIST without being sent for that purpose by pre-existent authority. These tests we acknowledge to be good, but the question with us is, how far Romanists are able to abide by their application? We have already seen that instead of limiting their judgement by that of the universal Church, and restraining their liberty within its definitions, they have substituted the infallibility of the present Roman Church, in lieu of the authority of the universal Church, and that the very guide which they blindly follow on account of its supposed infallibility, has, in the wanton exercise of private reason, added new articles of faith to the established Catholic creed; and that, in direct violation of the decree of the Council of Ephesus, by which it professes to be bound. For we read in the Acts of this Council, A. D. 431, that "the Holy Synod decreed, That it should be unlawful for any man to propose, or subscribe or make any other creed, but what had been resolved upon by the Holy Fathers assembled at Nice, with the Holy Ghost. And that they who dare to compose another creed, or to introduce it, or offer it to those who are disposed to be converted to the knowledge of the truth from Heathenism, or Judaism, or any heresy whatsoever; that they, if they are Bishops, be deposed from their Episcopate; if clergymen, from the Clergy: if laymen, that they be anathematized." It is but fair to add that Romanists deny that the Nicene is one Creed and that of Pius IV. "another creed," and contend that the latter is only an extension of the former: in other words that the two creeds are not two but one and the same. We would not be uncharitable, but we must say that this denial seems to us to be no better than an evasion.

As in regard to doctrine we do not deny that the Roman Church has retained what is essential, but only affirm that she has overlaid it with modern traditions which choke it and impede its operation, so in regard to mission, we do not deny that Roman Biskops are sent by competent authority, but we affirm that they receive their mission under such limitations and conditions as divert it from its original design. Our meaning will be understood from the following oath which is taken by every Roman Bishop at his consecration:

I, N. elected to the Church of N. will, from this time henceforth, be faithful and obedient to the blessed Apostle Peter, and to the holy Roman Church and to our lord N., Pope N., and to his canonical successors. I will not aid by advice, or consent or deed in any injury to them in life or limb; or to their arrest, or to any violence being in any way offered to them; or to any injuries under any pretext whatsoever; I will not knowingly reveal to any one, to their injury, the advice which they shall commit to me by themselves, or their messengers or by letter. Saving my order, I will assist in retaining and defending the Roman papacy, and the royalties of St. Peter, against every one. I will honorably deal with the Legate of the Apostolic See in going and returning; and will assist him in his need. I will take care to preserve, defend, increase and advance the rights, honors, privileges, and authority of the holy Roman Church of our Lord the Pope, and his aforesaid successors. Nor will I assist, by counsel, deed or treaty, in any machinations against our lord himself, or the same Roman Church, which may be evil or prejudicial to their persons, right, honor, state and power. And if I shall know of any such attempts being treated of, or set on foot, by any persons whatsoever, I will hinder them to the utmost of my power; and as soon as I possibly can, will signify it to the same our Lord, or to some other who shall be able to give him information. I will, with all my power, observe and cause others to observe, the rules of the holy Fathers, the Apostolic decrees, ordinances, dispositions, provisions, and commands. To the utmost of my power I will persecute and attack heretics and schismatics, and rebels against the same our lord or his aforesaid successors. When called to a synod I will come, unless prevented by some canonical hindrance. Every three years I will, in my own person, visit the threshold of the Apostles; and I will give to our lord and his successors aforesaid, an account of my whole pastoral office, and of all things in any way concerning the state of my Church, the discipline of the clergy and people, and the salvation of the souls which are committed to my trust; and on the other hand I will humbly receive, and with the utmost diligence obey, the Apostolic commands. But if I shall be detained by lawful hindrance, I will fulfil all that is above mentioned by an appointed messenger, having special charge of this matter, from among my chapter or some other ecclesiastical dignitary, or person of station; or in failure of them, by a priest of my diocese; and in failure of all the clergy, by some other presbyter, secular or regular, of respectable honesty and piety, fully instructed in all things aforesaid. But I will give information concerning any hindrance of this kind, by lawful proofs to be transmitted by the said messenger to the Cardinal of the holy Roman Church who presides in the congregation of the sacred council. I will neither sell nor give, nor pawn possessions belonging to my table; nor will I enfeoff them anew, nor alienate them in any manner, even with the consent of the chapter of my Church, without the advice of the Roman Pontiff. And if I shall in any ways proceed to alienate them, I am willing in reality to incur the penalties contained in a certain constitution passed upon this subject.

So help me GOD, and the Holy Gospels of GOD!

No one who reads this oath can fail to perceive that Roman bishops are sent forth as missionaries of the Bishop of Rome. To him they are amenable; on him they depend; all rebels against him they are sworn to persecute and attack; his *royalties*, rights, honors, and privileges, they are sworn to defend and promote; be he ever so bad a man, they are sworn to keep the secret instructions which he may confide to them, and not, under any condition, to aid, even by consent, in his exposure or punishment. They are vassals and emissaries of the Bishop of Rome, and bound by oath to uphold him as a Prince, independent of all temporal and spiritual power on earth.

It is true, and we rejoice to call attention to it, that this oath has a saving clause; *saving my order*; and we may grant that if the Pope of Rome should abuse his authority by attempting any political agitation, or by imposing on the conscience any new definitions contrary to Scripture and apostolical tradition, Roman bishops *might*, consistently with their oath, resist the usurpation. But on the other hand we are to remember that the prevailing theory of Papal power, and the practical tendency of the Roman system to exalt that power, renders it in a very high degree improbable that bishops who are bound by this stringent oath will ever avail themselves of their reserved rights. For all practical purposes the saving clause is nugatory.

No precedent for this oath can be found in the ancient Church; and the requirement of such an oath of allegiance to the Bishop of Rome as a condition on which the office of bishop must be received and held in all countries and nations, is contrary to those canons of the universal Church which require bishops to administer the affairs of the Church, in various countries, under their respective metropolitans. Of what avail is it, then, for Romanists to insist on the importance of mission, when the objection to their church is, not that her bishops are destitute of authority to preach, but that they have ceased to exercise this authority agreeably to Scripture and the ancient canons; and that they have thus departed from those safeguards which provide for the conservation of apostolical truth and order, and come uoder bonds which deprive them of the power to throw off whatever errors or abuses may be upheld by the Papal See.

The Complimentary Concert to be given to the Rev. M. Marcus, at the Tabernacle, on Thursday the 2d of March, is received with much favor. Among the committee of arrangements are Anthony Barclay Esq., H. B. M. Consul; the Rev. Dr. Wainright, Rev. Dr. Price, the Rev. Wm. Morris, Dr. Bartlett, President of the St. George's Society; Tho's Dixon, Esq., President of the British Protective Emigrant Society; Edward F. Sanderson, Esq., Hon. J. Leander Starr, and a number of other gentlemen. The Programme of the performance gives the most prominent vocalists now in this city to take part in the same, as well as the members of the American Musical Institute, who have kindly volunteered their services. Tickets may be obtained at this office, at No. 20 John street, and at 139 and 260 Broadway.

Mr. Wills's two Lectures on English Ecclesiastical Architecture, were delivered to a most respectable auditory, who evinced by their close attention and deep interest in the snbject, their gratification at the manner in which it was treated. Mr. W. showed himself thoroughly acquainted with his theme. His numerous and very beautiful drawings, added much to the interest of the Lectures, and aided the hearer materially in following his descriptions. We hope to give our readers a sketch of the Lectures next week. Mr. W. can be found at No. 30 Varick St.

JOURNAL OF THE GENERAL CONVENTION, 1847. 8vo. pp. 344. D. Dana, Jr., 20 John-st.

A very neat and beautiful volume, of good clear type, and reflecting great credit on the Secretaries and the Publisher. For the first time we have the Canons in type that does not try the eyes. The Index is unusually full and complete. The number of our Clergy, as appears from the summary at the end of the lists, is 1438. Prefixed to the Journal is the following note from the Historiographer of the Church, the Rev. Dr. Jarvis. It will be a burning shame if the necessary arrangements are not promptly made for the publishing of his valuable volumes as they are prepared.

HISTORY OF THE CHURCH.

The subscriber begs leave to call the attention of the Bishops, Clergy, and Laity to the proceedings of the late General Convention, relative to his labors, as embodied in the following resolution:—*

Resolved, the House of Bishops concurring, That it be, and hereby is, earnestly recommended to the members of the Church in the several Dioceses, to aid in carrying on the important work in which the Rev. Historiographer has been long engaged, (while serving the Church without any stipend whatsoever, at great expense of time and money on his part, to its great credit and advantage,) by giving to him their subscriptions, as well for the introductory volume which has already appeared, as the forthcoming volume or volumes of his history.

He hopes by Divine permission to have the *second* volume of the Series, and the *first* of the History, ready for publication in the course of the present year.

The volume will be of size, type, and quality similar to that of the Chronological Introduction, and the price will be the same, viz. $3 00 to subscribers.

It will be his wish to publish one edition previous to its being stereotyped, for the purpose of defraying his expenses, and submitting the plan of the whole History to the animadversion of the Bishops, and his Clerical, and Lay brethren.

To effect this purpose, he respectfully proposes the following mode of proceedings:—

1. That every parish Minister or other Clergyman should ascertain what number of copies will be taken within the sphere of his ministry, that he may be able to state the same at the Diocesan Convention of 1848.
2. That the subject be brought before such Convention, and the aggregate number of copies for the diocese be determined by the Convention.
3. That the Secretary of the Convention be instructed to transmit to the subscriber official notice of the same.
4. That on the receipt of a sufficient number of such notices to defray the expenses of publication, the work be put to press, and as soon thereafter as may be, sent to the Secretaries of the several Dioceses for distribution.
5. That the several Treasures of the Diocesan Conventions receive from the subscribers the amount of their subscriptions, and transmit the same in drafts upon New-York.

The subscriber is sensible that by this arrangement some trouble will be given to his clerical brethren, and to the Treasurers of the respective Conventions; but he trusts that they will not refuse to incur this trouble for a work which the author is preparing with great pains and expense, unaided hitherto, and with little prospect of any other reward than that to which he constantly aspires, as the richest of all,—the glory of God, and the edification of his Church.

SAMUEL FARMAR JARVIS, Historiographer.

Middletown, January 14, 1848.

TWENTY THIRD ANNUAL REPORT OF THE MANAGERS *of the Society for the Reformation of Juvenile Delinquents.*

The number of children in the House of Refuge on the 1st of January, 1847, was 317. Received during the year 241. Dismissed in the same period to service, trades, &c., (including 37 discharged, &c.,) 248. Died 4. Escaped 2. Remaining 1st January, 1848, 304. The disbursements during the year were $24,239 06. Besides being taught the ordinary branches of a good English education, the boys are employed in mechanical work. The institution has been in successful operation for twenty-three years, and numbers of its former inmates are now useful and honorable members of Society. It is computed that at least *three-fourths* of the children who have been inmates of the Refuge have been saved from ruin and reformed. The support of the Institution is derived from an annual State and City grant, and from the proceeds of the labor of the children. This last item amounted the past year to nearly $8,000.

THE CHRISTIAN UNION AND RELIGIOUS MEMORIAL, &c.

This is the first number of a Monthly Magazine of 64 pages, published by the *American Evangelical Alliance*. As we have no faith in any organization or scheme for the promotion of Christian Union apart from that CHURCH which is built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone—the Church of the Living God, with its Ministry of Apostolic Succession; its Holy Sacraments, channels of Divine grace to those who receive them rightly; and its faith—that faith once delivered to the Saints;—we cannot but regard this effort, like all others of a similar character, as utterly vain, and destined to come to nought. We are glad to find the name of no churchman on the Editorial Committee of this publication, and but *one* among the forty eight officers of the Alliance; and this of a gentleman whose judgment in the case—however estimable may be his character—from his comparatively recent admission into the Church from the ranks of English Dissent, and his reputed laxity of views on all points of Church Principle, can have but little weight.

THE EVERGREEN for January, 1848.

This valuable Church periodical is now published in New York, at 161 Fulton St. We wish it all success. This number is embellished with a beautiful engraving of Trinity Church. We find the following declaration of its principles on page 31:

CHURCH PRINCIPLES.—As to the tone of Churchmanship, we shall make it our constant object to adhere to the standards of the Church—her Liturgy, Offices, and Articles—being willing to receive their plain teachings as her view of the essential doctrines of Holy Scripture, and having no desire to add to, abstract from, or in any way alter or evade, the evident sense of her doctrines thus taught. We shall endeavor firmly yet gently to inculcate the principles of the Prayer Book, to disseminate the teaching of the Church in contradistinction to the corruptions, errors, and idolatries of Romanism on the one hand; and the wild extravagance, spurious liberality, latitudinarian, "false doctrine, heresy, and schism," of Protestant Sectarianism on the other.

LITTELL'S LIVING AGE, No. 196; received from Bedford & Co., No. 2 Astor Honse.

The leading article is a Review of Lamartine's History of the Girondists, from the Edinburgh, which is followed by selections from Blackwood's and Chambers's Magazines.

The following extract from Luther's Commentary on the Epistle to the Galatians is taken from an article in the Lutheran Standard published at Columbus, Ohio, in which the doctrine is maintained, in opposition to an objector, that Baptism is the ordinary means whereby Christ cleanses and sanctifies His Church, and that when the grace offered in Baptism is not violently resisted, it is the means of regeneration.

We will here subjoin an extract from Luther's Commentary on the Epistle to the Gal. Chap. III. 27. "This old man must be put off with all his works," Eph. IV. 18, Col. 3. 9, "that of children of Adam we may be made the children of God." This is not done by the changing of a garment, or by any law of works, but by a new birth and the renewing of inward man, which is done in Baptism, as St. Paul saith, "All ye that are baptized, have put on Christ." Also "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost," Titus III. 5. For besides, that they who are baptized, are regenerated and renewed by the Holy Ghost to a heavenly righteousness and to eternal life, there ariseth also within them a new light and a new flame; then arise in them new and holy affections, as fear of God, true faith and assured hope, &c.—And here also he saith, that all they that are baptized have put on Christ. As if he had said, "ye are carried out of the law into a new birth, which is wrought in Baptism. Therefore ye are not now any longer under the law, but ye are clothed with a new garment, viz: the righteousness of Christ. Wherefore Baptism is a thing of great force and efficacy."

We take much pleasure in inserting the following, and calling to it the attention of our readers:—

ECCLESIASTICAL HISTORY SOCIETY.

Established for the Publication and Republication of Church Histories, &c.; chiefly those by British Authors, or concerning the British Church.

The importance of Church History as a study, is too generally acknowledged to need any remark; but the means whereby the study can alone be prosecuted—viz. by access to the works of the best Ecclesiastical Historians—will be found within the reach of comparatively few, even among those who are most interested in the research. The great cost of a series of such works—the difficulty, if not impossibility, of obtaining some portions of the whole—all point out the propriety of embracing in one uniform series, and at the lowest possible price, the whole History of the Christian Church, and more particularly of that part with which we are ourselves connected, faithfully and carefully edited, and without abbreviation.

The names of Antony a' Wood, Barlow, Bede, Burnet, Collier, Dugdale, Dupin, Field, Fuller, Gildas, Godwin, Inett, Heylin, Sprat, Strype, Stow, Walker, Wharton, Winstanley, and many others, will be sufficient to shew the field of labor before the Society, and the value of the works they propose to publish.

The Society's New Edition of Strype will contain a Life of Strype, besides a large mass of MSS. matter never before published. Not less than four volumes will be published annually. Subscription one guinea. The publications of the Society for 1847 and 1848, will consist of two volumes of "Strype's Cramner;" two volumes of "Field of the Church;" 1st volume of "Woods Athenae Oxonienses," edited by the Rev. Dr. Bliss; Walker's "Sufferings of the Clergy;" and a new edition of the "Book of Common Prayer, with Notes Legal and Historical," by A. J. Stephens, Esq., Barrister at Law. An "Athenae Cantabrigienses" is in the course of preparation, and will form one of the future publications of the Society. Subscriptions of £1 1s become due on the 1st of January in each year, and are received till the 31st of March.

Many of the Clergy and Laity, whose names were not received till the subscription list of 1847 was closed, having expressed a desire to possess the Books of the Society for that year, it has been determined to make a second issue of these volumes, the number of which will be limited to one thousand, and the subscription fixed at £2 2s. An early application will be necessary to secure their delivery.

The subscriber has been constituted the Agent of the above Society for the United States, and is now prepared to receive and forward subscriptions to the Secretary. Seven dollars will be the charge for each annual subscription; the books delivered in Philadelphia, free of all other expense. The books of 1847 cannot be furnished under $12 00, as the Society charges the value of *two* subscriptions therefor; nor can they confidently be promised to subscribers, as the *re-issue* is limited to 1000 copies; immediate application is the only hope of success. To obtain the books to be issued for 1848, subscriptions must be forwarded at once, the time for their receipt being limited; delay will subject to the hazard of being to late.

All subscriptions are payable in advance, and unless a remittance accompanies the application the books cannot be secured. Subscribers will designate, particularly, the channel through which their books are to be forward to them, or the disposition they wish made of them after their receipt in Philadelphia.

SAMUEL AGNEW,
N. W. cor. Eleventh & Filbert-sts.

Philadelphia, February 11th, 1848.

For the Churchman

NEW YORK, Feb. 14, 1848.

SIR,—As presiding officer of the Tract Society, I herewith send to you, for your columns, the accompanying highly interesting letter of Bishop Southgate, just received from Constantinople—exhibiting the happy results of the Society's last year donation to him of one hundred dollars, and representing a very strong case for an enlarged appropriation of two hundred more. The funds of the Society being wholly inadequate to such grant, (the former having been in truth beyond their means) their only resource lies in this public appeal to churchmen. Of the benefits (under God) to flow from such carefully prepared Tract proposed, both there and here, it would seem as if there could be but one opinion. *There*, in making known the Church in her History, Liturgy and Apostolic character. *Here*, (when translated,) in giving a strong—nay, next to Scripture proof, the very strongest, refutation of the arrogant pretensions, now so widely urged among us, of Romish Supremacy—as being "the Mother and mistress of all Churches." And this it will conclusively do, by linking on the Historic Independence of the Church of England, (and consequently our own,) with the still more unquestioned Independance of the Primitive Churches of the East, and thus *demonstrating*, such Romish claim, which we already feel to be a SCRIPTURAL FALSEHOOD to be also an HISTORIC LIE.

Any contributions to this end will be thankfully received, promptly acknowledged, and forthwith remitted. They may be sent either to the Treasurer of the Tract Society, No. 20 John St., or to

JOHN MCVICKAR, 1st Vice Pres't,
No. 8, Columbia College.

CONSTANTINOPLE, Nov. 12, 1847.

The Rev. E. N. MEAD,
Secretary of the P. E. Tract Society.

Rev. and Dear Sir,—In my last of Jan. 16, I spoke of the result of the publication of Bishop Seabury's Sermon on Christian Unity, and I believe I then said that I intended to expend the remainder of your first donation on the preparation of a Treatise on the Anglican Church. I have done this, and I have now to report that the translation into Armenian is completed and about half of it printed. You will see, by the enclosed account, that the donation ($100) has sufficed to the translation and publication of Bishop Seabury's Sermon, and to the translation and about a third of the publication of the Treatise on the Church. There remain about $75 due. This I propose to defray by means of the sums you have received specially for this object since your first donation; and as the printing will soon be completed, I will beg you to favor me with a remittance as soon as may be in your power. The binding is not included in the sum due, but I suppose it cannot be less than $25.

I will give you some acccount of the character and object of the Treatise. When I came here in 1840, my respected colleague, the Rev. Dr. Robertson, and myself soon found that it would be necessary, in order to make known our Church to the Easterns, to issue a Treatise setting forth its origin, its faith, ministry, worship, &c. Nothing on these subjects was known to the Orientals generally; yet they were things to be understood in order to our right and honest introduction to the Eastern Churches. We found that we were mixed up with sectarians of every hue, and that nothing was known of us, or of the parent Churches of England and Scotland, as distinct and legitimate branches of the Catholic Church of Christ. It was necessary, therefore, to make this known at the outset, and the duty of writing a Treatise on the subject was assigned to Dr. Robertson. His removal from the mission prevented its completion. I kept my eye upon the object, but was unable to do anything before my visit to America in 1844. In 1845, immediately after my return, the subject was again taken up, there being then three Presbyters connected with the Mission, and the task was allotted to me.

I sought in vain for anything upon the subject that could be translated from English. Where men were to be told that the Anglican Church held the three sacred Orders, the ministry, the Baptism of Infants, precomposed forms of prayer, &c., it was necessary to go into minuter details than any work for an English reader would present. I, therefore, determined to prepare an original Treatise, such as might be translated into the different Oriental languages. In doing this, it was of prime importance to set forth the *antiquity* of the Anglican Church as a proof, in part, of its being a true branch of the Church Catholic. Secondly, it was necessary to show its relation to Rome; and thirdly, its relation to the various Protestant denominations. I did this, first, by establishing its antiquity from notices found in the *Oriental* Fathers, deeming this proof best for those for whom the Treatise was intended. Thus the Oriental Churches are themselves made witnesses of the antiquity of the Anglican Church and of their own ancient connexion with it. To secure this object more effectually, I have had the extracts from the Fathers printed in the original as well as in translation. Thus the very words of the witnesses have been adduced. I have been pleased with the number and appropriateness of the allusions to the British Church, to be found in the Oriental Fathers.

I then spoke of the Reformation, showing that the design of it in England was not the *destruction*, but the *purification* of the Church, not the establishment of a new sect, but the restoration of the existing Church to a primitive condition. This is peculiarly important; otherwise our claim to stand as a branch of the visible Church of Christ is nullified in Oriental estimation, our right to speak of whatever concerns the welfare of the Universal Church is denied, and our influence as a Church is gone.

I next spoke of each of the three branches of the Anglican Communion separately, namely, the English, the Scotch, and the American, showing their hierarchy and the extent of their rule. I then combined the three under the title, "The Anglican Branch of the Church of Christ," and proceeded to give an account of them in this character, first, of their ministry; secondly, of their Faith; thirdly, of their Sacraments, Rites and usages. Under this last head I have spoken of Baptism, the Lord's Supper, Confirmation, Absolution, the use of a Liturgy, Feasts and Fasts, giving a full list of the last.

Next, I have given the main points of difference between us and Rome, such as the Papal Supremacy, Purgatory, Worship of Pictures, Invocation of Saints, Clerical Celibacy. Under the head of Faith, I should have said that I spoke of the Nicene Creed and our adoption of the Double Procession, saying, as I think we are honestly bound to say, that it was not in the original Creed of Nice and Constantinople. This is an historical fact of which I suppose no one of us makes a question. It is by going as far as we justly may, in concession to our Eastern brethren, that we prepare the way for concession on the other side. But of our real adoption of the Twofold Procession I have made no concealment. This would be dishonest.

Finally, I have spoken of the differences between us and the various Protestant denominations. I have spoken plainly, but not harshly. I see no use in bitter words. They are poor arguments, and worse Christianity. But the truth must be known. I cannot consent to have it thought, as was at first thought by some here, that my Episcopal rule is exercised over those who are the promoters of schism in this county, nor can I consent that the Anglican Church should be confounded with the multifarious sects which abound in our own country. I desire only that each and all should be known in their true character; and if it has cost me something to assert this principle, I am not the less convinced of its importance. On the contrary, it is more than ever important now, as a distinct stand is taken in favor of schism, and the work goes on as it has gone at home. Of such laborers I have said in the Treatise, "The Anglican Church is not responsible for any evil that they may do; nor can she take the credit of any good they may do." "She has nothing to do with them." "She does not approve of schisms and contentions in the Eastern Churches, nor does she allow any of her clergy to excite them. She wishes that the Oriental Church may go on improving and strengthening in all holiness and knowledge until it arrives at the full stature of perfection in Christ. She wishes that that Church may remain undivided and single, and she does not wish to see schisms and sects formed out of it. She wishes to be the helper of its faith, and she would rejoice to unite with it in primitive unity, and to be one with it in extending the knowledge and blessings of the Gospel throughout the world. She wishes to aid it in every good word and work, and to receive from it all those benefits which a closer acquaintance with the ancient Churches of the East cannot fail to bestow. These are the feelings of the Anglican Church towards the Oriental Churches. Such being the case, we hope that peace and love will prevail, that every one will wish to be known for what he really is, and that the flock of Christ, so long divided and separated one from another, will at length be gathered again into primitive unity, and be once more one fold under one Shepherd, Jesus Christ our Lord."

Thus the Treatise ends. I have added the Prayer for Unity, taken from the English service, with which I may not unaptly terminate this account.

A PRAYER FOR UNITY.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us [thy people] grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

Would that every member of the Church would daily offer this Prayer for the Church Universal! Is there any more necessary? any more useful? after the prayer of our Lord.

I have spoken thus at length of the Treatise, first, because, as this first edition will be published chiefly at your expense, I thought that you ought to know what the book is. Had I time, I would prefer to send you a copy of the MS. in English; but that I must defer for the present. I have also, (and this is my second reason,) a further request to make through you to the Church. I wish to translate this Treatise into Greek and Arabic, and publish large editions in both those languages. It was intended particularly for the Greeks, and much of the argument will bear with most force upon them. The quotations are chiefly from the *Greek* Fathers, and I have made use of such facts as, viz., 'the presence of a Greek, (Theodorus of Tarsus,) in the See of Canterbury in the 7th Century.'

A translation into Arabic was made in part by my lamented brother Taylor and Kas Michael, a native Presbyter connected with this Mission.

To complete these two translations and to publish them, will require about $200. My present object is to beg you to present this matter to the Church, either through this letter or otherwise, as you may prefer, and to ask for the special contributions necessary for the purpose, these contributions to be made *to your Society, for the object mentioned.* They shall be faithfully applied to it.

I have to thank you for the Almanacs sent. Those by Post were especially useful as they arrived early in the year. They have all been distributed to good purpose. I should be glad to have 10 sent by Post as before, 10 I mean for 1848.

I am, my dear Brother,
Yours, most faithfully,
HORATIO SOUTHGATE.

Letter from Bishop Southgate to the Secretary of the Foreign Committee.

Constantinople, October 23, 1847.

REV. AND DEAR SIR:

Two of your inquiries, as I now observe, have reference to matters not treated of in my recent letter to the seceders. I will, therefore, allude to them more fully here. You inquire about certain testimonials signed by individuals, declaring that the Armenian Patriarch required them to subscribe to a certain "idolatrous confession,"—the same that has been published. You ask, what I know about the matter, and whether I know the persons who signed these testimonials. I reply, that I do not. None of them are the names of persons who were the founders of the new sect, as you may see by comparing them with the subscriptions to papers emanating from the sect; for example, the signatures to the letter to our Church to which mine was a reply. They are none of them persons known here as having any thing to do with the formation of the sect; who they are I do not know. Some of them, I judge by the names are females; some sign a Christian name without any surname. Of the thirteen signing from Constantinople, (and I speak of no others) eleven testify that they were called upon to sign the "new creed," ("idolatrous confession,") *or* another paper, but they do not say which; another declares that it was the other paper which the *Patriarch* required him to sign, and afterwards *his own Priest* required him to sign the "idolatrous confession," which he did. The thirteenth one alone testifies that the *Patriarch* required him to sign the "*idolatrous confession.*" Of all these, one only testifies to the point in hand; and he, I believe, was mistaken, either because he is ignorant of his own language, (a very common thing,) or because he took the paper presented to him by the Patriarch as the "idolatrous confession," without examining it. It is not at all probable that he would sit down in the Patriarch's presence and peruse it.

On the whole, I attach no importance whatever to these testimonials, against the mass of evidence which I have presented to the contrary; and I dismiss them as hardly worthy of the attention which I have bestowed upon them.

As to the second inquiry—the doctrines of the Armenian Church—you will allow me, on the present subject, to decline an answer to it. *The question, whether the Armenian Church has corruptions, is not the question involved in the present discussion.* It is, whether the Armenian Church has imposed any new Creed on its members—and secondly, whether it has persecuted. The question whether it has corruptions, is one not in discussion. The seceders profess their willingness to have remained in the Church, if they had not been required to sign a new creed. Corrupt or uncorrupt, they did not leave the Armenian Church on that account. They were, they say, willing to stay in it. Now, the attempt is made to change the whole line of the discussion, and represent that the Armenian Church is so corrupt that a man is justified in leaving it on that account. On this point I have nothing to say. I shall not, by speaking upon it, abandon the ground which I have taken, which is this, that men who could remain in the Armenian Church two years ago, can remain now, so far as any new requisition upon them is concerned; and secondly, that the Armenian Church has not persecuted. On these two points my opinions remain what they were from the beginning.

As the faith of the Armenian Church, its real doctrines and practices, I shall be ready to give my opinion when the subject comes up in a legitimate manner.

My news from the interior possesses considerable interest. A Bishop with whom I have long been intimate, and with whom, at a former period of my Mission, I resided some months, writes me that he has fully embraced the reformed views which have been the subject of our frequent discussion, and that now his great desire is to train his flock in them. A Presbyter connected with this Mission, and now in the same place, writes that he attends frequently on the Bishop's preaching, and sees him often in private conversation, and that he is struck with the purity and faithfulness of his doctrine. What is still better, is that his people seem to be all of one mind in preferring his present views, and have lately represented to their Patriarch, when a change of Diocesan was in contemplation, that they did not wish for one who did not preach the pure word of God. The Patriarch is, if not of the same mind, too far advanced in his knowledge of these things to oppose such a desire on the part of the people, and I believe I may say that his convictions are too nearly the same to allow of his doing so. He is one with whom I am on terms of intimate friendship, and I have urged him to leave the present arrangements of the Diocese undisturbed. A priest from his parts has lately been with me, and is now leaving with this message, which, being of an informal character, I have not thought best to commit to writing.

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* See Journal, pp. 139, 64, 166, 167.

Here things go on as usual, with a regular but decided progress. The Prayer Book is not yet abroad, but I hope will be so within a few days. I have heard but one opinion about it since I last wrote you, which is contained in a note from a faithful Armenian brother, who writes that his wife, to whom he had given a copy, was exceedingly delighted with it, and that it is hardly out of her hands by day or night; and, he adds, 'she prays for you as being the cause of such a book being put forth.'

I have lately given something towards the support of a Syrian School, conducted by a Syrian priest of my acquaintance, who is well qualified for the task of elementary instruction in his own language and Arabic, with the condition that I may hereafter have the choice part of the scholars for further training under my direction.

I have also promised aid for Schools to the Bishop before-mentioned, from whom I have had a letter on the subject, signed by himself and more than twenty of the principal Priests, Deacons and Laymen of his Diocese. I have instructed the Presbyter connected with our Mission to hold himself in readiness for the work, and to take charge of any Schools that may be entrusted to him.

I see little benefit in detailing to you the applications which I have had for aid in various ways, and to which it was wholly out of my power to listen. The new version of the Psalms is now in good progress. The Treatise on the Church is nearly through the press, and I shall follow it, God willing, with another book hardly less important.

Since my last, a number of copies of the Prayer Book and Scriptures in different languages, chiefly the former, have gone into the interior, all of them, with one exception, to clergymen of my acquaintance, and the Prayer Books especially accompanied with letters, they being of the new Armenian edition. I have also undertaken the publication of a treatise against Popery, provided upon examination it proves suitable for the purpose. It is the work of a much esteemed native clergyman, who has prepared it from a larger MS. never published, the work of an old Bishop of the Eastern Church. It is still in the clergyman's hands, and I have sent for it for examination, he being some hundreds of miles in the interior. Himself bears a part of the expense of publication. It is to be in Arabic, and will be examined by the Priest now with me, one of the two before mentioned as connected with the Mission. Another Priest, also from the Church of Rome, is among the applicants for service in the Mission, since I last wrote you, and I have had the offer of the services of a Bishop standing in the same position, but have not been able as yet to avail myself of either. I have before me, just received, letters from two other Bishops, who have lately forsaken the Church of Rome, both of them setting forth the troubles they have had in effecting their separation. They are both of the Syrian Church, from which they formerly seceded to Rome. The letters are addressed to an eminent Syrian, by whom they are forwarded to me, with the hope that something may be done here to arrest such evil proceedings. The cause of proselytism from these Eastern Churches seems to be an unfortunate business for whoever undertakes it. On one side they go to Rome, and on the other to Protestant sectarianism; and they seem to return as easily as they go. I have heard, within the last few weeks, of thirty of the latter class returning to the Armenian Church, and I have just mentioned some of the important instances of return in the former. Recently a decree from the Armenian Patriarch has been read in the Churches, restoring 25 seceders to the unity of the Church; and the causes which some of them assign for their return, show that they must have been quite ignorant of what they were seceding to when they left the Church. One of them had desired, that his child might be baptised; but the leaders of the sect informed him that the covenant was only "for believers and their children," and that as he was not yet admitted to Communion, his child was not entitled to the privileges of the covenant. He returned, therefore, to the Armenian Church, that he might save his child from what seemed to him a state of heathenism. Another, who had been enticed by the favorite dogma of the sect,—"The gospel and nothing but the Gospel,"—found that the sect was hardly formed before they proceeded, under direction to frame laws and canons. Thinking this to be a very serious addition to the Gospel, and quite inconsistent with the liberty which had been promised him, he returned to the Church, remarking that, if he was to live under rule other than he himself found in the Gospel, he might as well remain where he was before.

These and such like are the reasons offered by the returned seceders for their restoration to the Church; and they show in what utter ignorance they left it. They show how *useless* is the work of proselytism, to say nothing of more serious considerations.

Yours, faithfully,

Horatio Southgate.

To the children of the Episcopal, Indian Mission, Sunday School, Duck Creek, Wisconsin.

Fort Columbus, N. Y. Harbor.

Dear Children,—We, the pupils attending the Governor's Island Sunday School, held in the Church of St. Cornelius under the superintendence of the Rev. Dr. McVickar, our beloved Pastor and Friend, taking a deep interest in the religious education of those to whom Providence has not extended the means and facilities which we enjoy—have determined to send to your school our weekly and monthly contributions, in furtherance of this object, and although the sum may be small, and disproportioned, either to your wants or our wishes, yet we trust that God, who regards with favor the humblest efforts of His creatures to serve Him, will smile upon our work and labor of love, making it a blessing to all.

We might tell you many things relative to our studies, and arrangements in this school, but that we understand your own kind minister is well versed in the routine of Sunday School teaching, and has doubtless made you aware of all we could say—One thing, however, we must tell you, that our School is connected with the Army of the U. S., in which they not only endeavor to train up the youth to the service of their *country*, but also to the service of a higher Power, and try to make them good *soldiers* of the *Cross*.

When you answer this letter, which we hope you will find time and inclination to do, there are many things connected with your school in the wilderness, which would be highly interesting for us to hear, and which we are assured you will not fail to make known to us, and in the meantime praying for your temporal and spiritual good, and subscribing for ourselves, and others, we are

Your affectionate Friends,

C. Morrison,	Wm. Walters,
L. A. Ayres,	Sarah Clitz,
Mary Moore,	Clark Merchant,
M. Jane Hooker,	Stella Rains,
A. Bloomfield,	L. Bloomfield,
I. Fried,	E. Cuthbert,
Frances Clitz,	Thos. Cuthbert.

The advertisement of the Library of the Rev. Arthur Carey, will, we hope, draw the attention of our readers. His library was not large, but contained some rare books.

FOREIGN INTELLIGENCE.

ENGLAND.

Society for Promoting Christian Knowledge.—At the general meeting of the society, held on Tuesday, Dec. 7, 1847, the Rev. Dr. Russell, in the chair, the following resolution was agreed to, pursuant to notice given by the standing committee at the last general meeting: "That the sum of £1,000 be granted towards King's College, Windsor, Nova Scotia; this sum to be paid as soon as the $2,000 to be raised by the alumni shall have been contributed; and that a further grant of £1,000 be voted, to be paid as soon as an additional amount of £2,000 shall have been subscribed by the friends of the college; it being a condition of these grants that, before the sums voted by the society are paid, all the regulations for the future government of the college shall have been submitted to his grace the president of the society, who is the visitor of the college, and shall have been approved by him."

Montreal.—The following extracts from a letter from the Bishop of Montreal, dated Quebec, Nov. 11, 1847, were read to the meeting:—"I had intended to write to you by this mail more fully and preparedly than I can now do; but I must not let it go without acknowledging your letters of July 17, and October 15. We have had a dreadful summer; and I have been thrown, unavoidably, into great arrears in my business and correspondence. I have been obliged to take charge twice of the quarantine station, thirty miles below Quebec, for a week at a time, and once, for ten days, of the fever hospital in the city. But my time has not only been broken in upon thus; for the distresses of the wretched population of Ireland, poured upon us by thousands upon thousands, tax the time of the clergy in a variety of ways, I believe that full 100,000 emigrants have come up the St. Lawrence this season; added to which, I have been absent upon considerable and very extensive journeys; the last of which, from which I have recently returned, occupied six weeks; so that letters have arrived, perhaps, during my absence, or while I am engaged in a manner which makes it impossible to give them speedy attention. I do not mention my attendance at the quarantine station, &c., with any view of announcing this as a matter in itself for the information of the society, but simply to account to you, in conjunction with other causes, for my not duly responding to your communications. I must now tender my thankful acknowledgments for the favors of which you have informed me in your letter of July 17, and will (D. V.) communicate with you, in relation to them again, by the next mail, a fortnight hence.

Fredericton.—The Bishop of Fredericton, in a letter dated Fredericton, Nov. 11, 1847, wrote as follows:—"My warmest thanks are offered to your society for the kind and seasonable grant to my cathedral church. I hope, if nothing prevent, to see them in person in the spring, when I shall be enabled to give some account of my diocese; and I hope I shall be enabled to give them satisfactory reasons for somewhat relaxing the conditions of their generous grant. A cathedral church, especially in so poor a country, differs from all others; and, if the principal part of the grant were delayed till its actual completion, it would be practically almost worth nothing. It will, no doubt, be some, perhaps many, years before it can be finished."

The Bishop of Tasmania, who is now in England, in a letter dated Dec. 4, 1847, wrote as follows:—"Within the last few years we have succeeded in erecting several places, without government aid, where divine worship is regularly performed. We are too poor to furnish these little oratories with sets of becoming books. Am I asking too much, if I put in a petition for some few sets of books for divine service?"

Mr. Newman and his friends.—A correspondent of the (Romanist) Freeman's Journal says that Mr. Newman and several English converts to Romanism formerly under his influence, and now under his direction as members of a Congregation of Priests of the Oratory, reached London on Christmas Eve, bringing with them the Papal bull for their establishment as a Congregation. They have gone to a sequestered house near Birmingham, the property of the Romish establishment at Oscott, called Maryvale. "We await," says the letter writer, "with great interest and expectations, though with small anxiety, the results of this accession of force to the [Roman] Catholic Church in this country." Mr. Brownson may have much "interest," but expresses more "anxiety." He regards Mr. Newman as the founder of a school holding an "*antichristian*" principle, (that of the Development of Doctrine) and threatening danger to the peace, if not the unity of the communion he has entered. One of Mr. Newman's associates in his Congregation has entered the lists against Mr. Brownson in the Dublin Review; and Mr. B., in his reply, unsparingly denounces the character and tendency of the system held by the sect of which he says Mr. N. is becoming the founder. The persons named as associates of Mr. Newman in his new Congregation, (all apostate clergymen,) are J. D. Dalgairns, W. S. Penny, R. Coffin, —— Bowles, and —— Staunton. Dalgairns and Coffin were writers in the "Lives of the Saints;" Penny, since his apostacy, has written a book to prove "The Exercise of Faith impossible except in the [Roman] Catholic Church."

Death of Dr. Crotch.—One of England's most eminent musicians has been gathered to his fathers, namely, Dr. Crotch, who died on the 29th of December, at the residence of his son, Rev. W. R. Crotch, master of the grammar school at Taunton, aged 72.

SWITZERLAND.

The Monastery of St. Bernard, which has been known for centuries to all Europe, by the piety, courage, and benevolence of its hardy inmates, has not escaped the ravages and plunder of the radical party in Switzerland—between which kingdom and the Sardinian dominions it is situated. Although its inmates belonged to a religious order against which no political accusation had ever been preferred, by a decree of the 2d of December it was deprived of its ecclesiastical patronage, and sentenced to pay a fine of five thousand pounds sterling. In vain the monks declared that the exaction of such a sum would be their ruin, and that it would put an end to the hospitality which their house exercised for 850 years; the federal diet was inexorable, and on the 18th of December, at two o'clock in the morning, certain federal commissaries and a body of armed soldiers entered the monastery, and taking an inventory of all the goods and chattels which it contained, established a military garrison within its ancient walls. Against this act of aggression the monks have entered a solemn protest, but what effect that is likely to produce on the public of Europe remains yet to be ascertained,

Another version of this affair is given, which it seems but fair to subjoin.

You are aware that the monastery of the Great St. Bernard has been abandoned by its monks; they have retired, with their superior, to a villa they caused to be built in Piedmont four years since, as they foresaw the events which have occurred. Their flight, notwithstanding the malevolent reports which have been circulated on this subject, was voluntary; the provisional government of the Valais have in nowise expelled them from their convent, and they are perfectly free to return thither. They have not been despoiled of their property, but merely condemned to pay a fine—a measure which was taken toward all those who excited to the revolt against the Diet.

The fine, however, which was demanded of this convent, one of the richest of Switzerland, amounted only to some tens of thousands of francs, and will be covered, and more, by the offerings of those who visit the hospital in the course of the ensuing year. You are aware that the hospitality which is practised, gratuitously in appearance, toward the traveller, by these brethren, is in reality productive of a very considerably revenue to the convent. You see to what proportions these pretended spoliations are reduced, and what are the acts styled savage of which they have been the victims. This fine, which has been exaggerated into such a mighty affair, is scarcely a deed of severity, if we consider the part these brethren have acted of late years. Changing their ministry of peace into a ministry of hatred and war, we have seen them in the churches of the Entre-Mont, preaching discord and preparing civil war. No person has forgotten, in particular, the sermons of the prevost in the good town of Martigny. It is but just to say that the conduct of the brethren has not been foreign to the massacres of 1844, nor to the revolt against the confederacy. The convent is for the present trusted to the care of thirty soldiers, under the command of M. Piotta, of Martigny.

Spain.—The Pope has at last (December 19th,) announced his appointment of incumbents for the bishopric so long left vacant in Spain by his differences with the existing government of that country. The sees filled were, the Patriarchate of the Indies (West,) and Saragossa, Leon, Giorna, Badajoz, Majorca, Zamora, Almeria, Avila, Jaen, Orense, Cuenca, Tereul, Osma, Lerida, Carthagena, the Canaries, Lugo, and Segorve; in all nineteen.

Russia.—The (Romish) Freeman's Journal says that "all the talk of an arrangement having been made between the Holy See and Russia is without foundation."

Jerusalem.—The large silver star which was sunk into the marble pavement immediately before the altar, placed on the supposed site of the Manger, in the Church of the Nativity, at Bethlehem, has been stolen. The Latins of Jerusalem blame the Greeks for the theft; the French Consul has exerted himself to detect the culprit, but the Turkish Governor did not take any interest in it.

Egypt.—By the last census this ancient division of the world is found to contain about five millions of inhabitants.

Jewish Emancipation.—In the last sitting of the State of Darmstadt, a motion was made for the abolition of all laws preventing the Jews from taking a full share in the civil rights of the country. The motion was seconded, and referred to a committee.

Canada.—**Toronto,** *University of Kings College.*—We have good reason for believing that there is truth in the information which we have received from several quarters—though not official—that the Rev. John McCaul, LL. D., has been appointed to the office of President of the University of King's College. The Commencement which was postponed, will be celebrated, we are assured, without delay, on which occasion the Degrees, as usual, will be conferred.—*The Church.*

Roman Catholics.—The (Roman) Catholic Observer claims 15,000 Romish communicants in the city of Boston proper; and computes, at an allowance of three souls for one communicant, that there are 45,000 Romanists in Boston, or more than one third of the whole population, which is almost 125,000.

DOMESTIC INTELLIGENCE.

General Theological Seminary.—The intermediate Examination of the students, required by the statutes of the Seminary, was held on Wednesday and Thursday, the 9th and 10th inst. Present, of the Faculty, Professors Turner, Wilson, Moore, Ogilby and Haight; and of the Committee appointed by the Trustees, Rev. Drs. Schroeder, and W. L. Johnson, and Messrs Stubbs and A. C. Coxe.

The Senior Class were examined by the Professor of Systematic Divinity on several of the Thirty-nine Articles, and by the Professor of Ecclesiastical History on the History of the Church from the times of Hildebrand to the close of the Council of Trent. The Middle Class were examined by the Professor of Biblical Literature on portions of the Epistles to the Romans and Galatians, and by the Professor of Oriental Literature on parts of Isaiah in the original.

New York.—*Brooklyn.*—The Rev. Evan M. Johnson, the founder, and for many years the laborious, faithful, and successful Pastor, of St. John's, Brooklyn,—the Rectorship of which he resigned some months since, that he might devote himself to missionary labors in a poor part of Brooklyn, and gather together another congregation,—has recently organized a new parish, under the name of St. Michael's.

A Floating Chapel has been opened in the Alantic Dock, South Brooklyn, wherein the Rev. Edward Magee is officiating.

Western New York.—*Buffalo.*—Bishop DeLancey has just made a visitation of the Parishes in this city, with most gratifying results. The Parish of St. Paul's have it in contemplation to rebuild their church. We shall look for a building commensurate with their means and their position.

Ordination.—On Wednesday, the 2d February, Bishop DeLancey held an ordination in St. Paul's Church, Buffalo. Prayers were read by the Rev. Mr. Flint, of the diocese of Pennsylvania, assisted by the Rev. Mr. Fuller, of the Diocese of Toronto, who read the lessons. The candidate for Priests' orders, the Rev. Charles Arey, of Westfield, was presented by the Rev. Mr. Tyler, of Fredonia, who, with Rev. Messrs. Treadway, Shelton, Ingersoll, and Davis, united in the laying on of hands. The sermon was preached by the Bishop, who administered the holy communion, assisted by Rev. Messrs. Shelton, Treadway, and Ingersoll. Other clergy present, Rev. Mr. Schuyler, of Buffalo, Rev. Mr. Ayrault of Auburn, Rev. Mr. Anderson and the Rev. Mr. Shankland of the Diocese of Toronto.

On Thursday, the 3d, the Bishop consecrated St. John's Church. A full account of this solemnity will be found below.

On Friday, the 4th, the Rev. Montgomery Schuyler was instituted Rector of St. John's Church, by Bishop DeLancey. Rev. Mr. Platt read prayers, and the Rev. Mr. Ayrault, the lessons. The officiating warden was Selah Barnard, Esq. The sermon was preached by the Bishop, and the holy communion administered by the newly instituted Rector.

On Sunday morning, the 6th, the Bishop preached and administered the communion in Trinity Church, and confirmed eleven persons.

In the afternoon, the Bishop preached in St. John's Church, and confirmed twenty-six persons, including three in private.

In the evening the Bishop preached in St. Paul's Church, and confirmed twenty-six persons, including one in private, sick.

Very large congregations attended these services, evincing great interest in the concerns and progress of the Church.—*Gospel Messenger.*

The following account of the consecration of St. John's Church is from the Batavia Spirit of the Times:

St. John's Church, Buffalo.—The consecration of St. John's Church, Buffalo, on Thursday last, the 3d instant, was an event of unusual interest to the Diocese of Western New York, and one that reflects high credit upon the youngest Episcopal congregation in that enterprising city. Surmounting numberless obstacles that have fallen in their path, they have pressed "right onward," without faltering, until the most majestic church edifice in Western New York is the successful result of their labors. When the congregation resolved upon erecting a building that should meet the wants of their rapidly-growing city, and determined upon such an one as has been finished, the project was regarded by many as visionary and destined to be unsuccessful. But the men upon whose vigorous and determined hands devolved the direction of its affairs thought otherwise, and decided that it *should be done.* That decision, maintained by perseverance, good judgment, and a liberal expenditure of money, has, under the blessing of Providence, accomplished all and more than was contemplated.

The imposing exterior of the building harmonizes well with the chaste arrangements of the interior. In either of these particulars it will not suffer by comparison with any similer edifice in the country.

The organ is deserving of particular notice, as being the first instrument, of any pretension to fulness and completeness, manufactured away from the eastern cities, or that is to be found in any church west of Albany. Its heighth is thirty-five feet; it has three ranks of keys, and sufficient compass and power for any building in the country. Its tone is exceedingly rich and sweet, and the whole construction and appearance highly creditable to Messrs. House and Benson, the builders. It was played upon with skill and fine taste at the consecration by G. F. H. Laurence, an accomplished musician, whose services have been permanently secured as organist

The ceremony of consecration commenced at half-past ten in the morning. At that hour the Bishop, in his robes, followed by fourteen of the clergy in their surplices, and the wardens and vestry, entered the church and proceeded up the centre aisle to the chancel, repeating the 24th Psalm, alternately, the Bishop one verse, and the clergy another. After the clergy were seated within the chancel, the Request for consecration was read by the Rev. Mr. Platt, of Lockport; the Sentence of Consecration was afterwards read by the Rev. Mr. Schuyler, rector of the parish.

Morning Prayer was then read by the Rev. Mr. Bolles, of Batavia, assisted by the Rev. Mr. Ingersoll, of Buffalo, who read the lessons. The lessons, appropriate for the occasion, were as follows: First Lesson from 1 Kings, chap. viii., verse 22 to verse 63; Second Lesson, Hebrews, chap. x. verse 19 to verse 27. The Bishop then delivered a sermon from the text:

"*Holiness becometh thine house forever.*"

The sermon, like all the sermons of our excellent bishop, was able and appropriate, giving a lucid statement of the purposes for which the building was consecrated, and to which it should be exclusively and sacredly devoted. His closing remarks, admirably chosen and admirably delivered, were quite complimentary to the architect, to the wardens and vestry, and to the congregation who had so liberally contributed to its construction.

The clergy present on the occasion were: Rt. Rev. W. H. DeLancey, D.D.; Rev. Messrs. Shelton, Ingersoll, Schuyler, and Davis of Buffalo; Bolles, of Batavia; Platt, of Lockport; Tyler, of Fredonia; Arey, of Westfield; Ayrault, of Auburn; Flint, of Erie, Pa.; Treadway, of Lewiston; and the Rev. Messrs. Anderson, of Chippewa, Shanklin, of St. Catharines, and Fuller, of Thorwald, Canada West.

Massachusetts.—*Boston.*—The Parish of the Church of the Messiah, Boston, are building a Gothic Church in excellent taste, the whole cost of which, including the land, will be less than twenty-five thousand dollars. The Rev. G. M. Randall, is Rector.

Ordination.—The Rev. Andrew Croswell, minister of Christ Church, Cabotville, was admitted to the holy order of Priests, by the Rt. Rev. Bishop Eastburn, in Trinity Church, on Wednesday morning, the 2d inst. Morning Prayer was read by the Rev. Thomas M. Clark. The sermon was preached by the Rev. P. H. Greenleaf, and the candidate was presented by the Rev. William Withington. The Rev. Messrs. Withington, Clark, and Greenleaf, united with the Bishop in the laying on of hands.—*Christian Witness.*

Connecticut.—*Episcopal Visitation.*—On the Fifth Sunday after Epiphany, February 6th, the Rt. Rev. the Bishop of Connecticut held a visitation of St. Gabriel's, Windsor. In the morning the sacrament of baptism was administered to six persons, (two adults and four children,) and in the afternoon four individuals received the rite of confirmation.

The Rev. P. S. Chauncey commenced his duties in the Parish of Christ Church, Hartford, on Sunday last.

Litchfield County Meeting.—Feast of Purification.—This day there have been assembled in the Parish of Christ Church, Bethlehem, several of the clergy of the county. Service was held in the morning according to previous notice. Prayers were read by the Rev. Mr. Zell, of Wolcottville, and a sermon preached by the Rev. Mr. Huntington, of New Milford. The communion was administered by the rector, assisted by Rev. Mr. Zell. In the afternoon a respectable congregation again convened, and after the *regular* service, very excellent missionary addresses were delivered by Rev. Messrs. Zell, Hmnington, and Watson A respectable collection was then taken in behalf of Diocesan Missions, to be applied in our own country.—*Calendar*

Pennsylvania.—On Sunday morning, the 6th inst., Mr. Benjamin J. Douglass was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Potter, in St. Matthew's Church, Francisville. Morning prayer was read by the Rev. Mr. Stratton, and the lessons by the Rev. Mr. Miller. A sermon was preached by the Rev. J. M. Douglass, after which a charge was delivered to the congregation by the Rt. Rev. the Bishop. The candidate was presented by the Rev. Dr. Hare, the rector of the church.

Delaware.—*Old Trinity Church, Wilmington.*—It gives us pleasure to announce, as we are authorized to do, that hereafter, there will be regular service in Trinity Parish Church, on Sunday mornings and afternoons. It must be a source of gratification to all who take an interest in the Church, to learn that after a lapse of twenty years, during which this venerable building has been almost entirely deserted, its ancient walls will again become vocal with the praises of the living God, and his worship revived around its altars. The services, we learn, will be performed by the Rev. D. H. Macurdy, late rector of St. James the Less, Philadelphia, under the direction and with the assistance of the rector, the Rev E. M. Van Deusen. It is generally known, we believe, that during the past year, the present rector has performed service regularly on Sabbath afternoon, in the Parish Church, and that a considerable congregation collected from the vicinity has grown up under his auspices, and are in regular attendance at the church. A large and interesting Sunday School has also been formed of the children of the neighborhood, who assemble weekly to receive moral and religious instruction from competent teachers. Encouraged by this auspicious beginning, and feeling a deep anxiety that the teachings of the Church would be faithfully continued to the growing population in the vicinity of the Parish church, the rector has procured the assistance of the gentleman above named, the Rev. Mr. Macurdy, to aid him in gathering this young and increasing congregation around its altars. The seats, according to the ancient usage of the Church, are *free* to all comers, and the expenses are defrayed by the voluntary contributions of the congregation. The Rev. Mr. Macurdy will commence his duties in the Parish Church, on Sunday morning next.—*Delaware State Journal.*

Cost of Girard College.—The report of the Building Committee of Girard College, gives a minute and accurate statement of the cost of this stupendous structure. The total amount expended in the work was $1,933,821.78, being within $66,178.22 of the sum specified by Mr. Girard for the erection and endowment of the College. The amount of loss on the sale of stocks at Executor's valuation was $900,843.30. The report says:

"Had no depreciation taken place in the value of stocks and loans originally set apart by the Commissioners of the Girard Estate to constitute the College Fund, a surplus of $921,714.42 would have been left to support the establishment; and had the said stocks and loans continued to yield the same rate of interest which was accruing from them at the time of the transfer, the College Fund would have amounted to about $1,500,000, after paying the whole cost of the work. The losses, however, more than counterbalanced the accumulation of interest, it became necessary in order to complete the work, to draw on the Residuary Fund, and the future means for the support and conducting of the College, will have to be derived from the same source."

Board of Missions.—The following items of intelligence are from the February number of the "Spirit of Missions":

Domestic Committee.—Funds.—During the month, important returns have been made to the Treasurer. It is gratifying once again, in the history of Domestic Missions, to record this fact, and also to note that a considerable portion of the amount has been received from Missionary Stations, from parishes which have not before contributed, and from some, although self-supporting, yet still feeble, which once received missionary aid.

The present prospect would be indeed cheering, if it were not for the indebtedness, owing to the great and unexpected failure of returns last year, with which this department entered upon the current fiscal year.

This weight could easily be removed, by those who yet have not, as in former years, contributed to the cause of missions. To them we look with deep earnestness A cheerful and a prompt response would make glad many hearts, which have been bowed long enough to the earth.

We are now striving to pay the stipends due on the 1st of October last, whilst month by month brings us nearer to the time (1st of April,) when another half year's salary will be due. Yet, the intermediate period is ample enough in which to meet the whole amount, and enable the department to enter upon the next half-year free from debt, if the Churches will only act. Since the adjournment of the General Convention, the information received from different sections of the Missionary field is of the most cheering nature.

The Rev. Henry Anthon, D.D., and the Rev. L. P. W. Balch, having resigned as members of the Domestic Committee, the Rev. Thomas H. Taylor, D.D., and the Rev. Henry J. Whitehouse, D.D., have been unanimously elected to fill the vacancies, and have signified their acceptance of the appointment.

The Rev. W. D. Harlow, late of Bowling Green, Ken., has been transferred to St. Mary's, Georgia. The Rev. T. I. Smith, Missionary to Cass and Floyd counties, Georgia, from 1st January, 1848. The Rev. W. A. Stickney, to Marion, Alabama. The Rev. B. M. Miller, to Florence and Tuscumbia, Alabama. The Rev. Samuel C Kerr, to Woodville, Mississippi, for six months from 1st January, 1848—a portion of the stipend being specially provided. The Rev. E. H. Downing, to Kirkwood, Mississippi, from 1st October, 1847.

Rev. J. W. Rogers, of the Station at Randolph, Tenn., from 10th September, 1847—resigned.

The Rev. Thomas Leaver, Missionary at Concord, N. H., deceased on 23d December, 1847.

Foreign Committee.—The address of the Committee has been the means of obtaining contributions from many of the smaller parishes, which have not heretofore remembered the wants of the Foreign Treasury in their annual offerings. It is hoped that this may be the beginning of an abiding interest in the missions of the Church abroad.

Not the least gratifying circumstance connected with this collection has been the kind and encouraging letters which have been received from many quarters. They give evidence of the existence of a missionary spirit, which can never permit the Church to falter, in her purpose to do her part in the great work of a world's conversion to the faith of Christ.

The offerings of those Churches from whom nothing has yet been received, are looked for with great solicitude.

Mission Chapel at Shanghai—The contributions for this object, of so much importance to the prosperity of the mission, have been remitted by special bills as fast as received by the treasurer. There is yet needed a considerable sum to complete the amount.

The remark of Bishop Boone, in the January number of the Spirit of Missions, concerning the "New Parish Trinity Church," may lead to misapprehension. This has nothing to do with the Mission Chapel Trinity Church is a building now in progress from grants of members of the Church of England, and intended for British residents, the services of which are to be conducted in the English language, and of which an English Chaplain is to have the charge. The Mission Chapel is for services to the natives in the Chinese language, and to be under the exclusive care of Bishop Boone.

African Mission.—By the brig Hollander, intelligence has been received from this mission up to 5th Nov. last.

The Rev. Mr. Hening having been seriously ill of the coast fever, was induced, by advice of the mission, to seek a temporary respite from labor by a visit to this country. He accordingly came passenger in the Hollander, accompanied by Mrs. Hening.

The voyage has been of great service to his health, and when thoroughly recruited, and relieved of an affection of the eyes, which now deprives him, in a great measure, of their use, he proposes to return to his station. He hopes also to take with him some fellow-laborers, to cooperate with our missionaries now in that important position.

The missionaries remaining in Africa were all in tolerably good health, in no wise disheartened, and vigorously engaged in their work. Their efforts are now concentrated upon the most important points, and their exertions specially directed to the preparation of the most promising pupils to act hereafter as missionaries and teachers.

Greece.—The special contributions for this mission have fallen off so greatly, that serious curtailment will be necessary, unless its friends come promptly forward to its relief.

Clerical Changes.

The Rev. Samuel C. Kerr has taken letters dimissory to Mississippi, and accepted a call to the rectorship of St. Paul's Church, Woodville, Mi.

Rev Cornelius Walker, having removed to Winchester, Va., requests that all letters and communications to him be directed to that place.

Rev. N. P. Knapp has resigned the rectorship of St. John's Church, Montogomery, and become the Rector of Christ Church, Mobile.

The Rev. Dr. Wayland of Canandaigua, N. Y., has been invited to the Rectorship of St. James's Church, Roxbury, Mass.

The Rev. Charles Arey, Deacon of Ohio, has taken letters dimissory to the Diocese of Western New York, and is appointed Missionary at Westfield and Mayville, Chatauque county.

The Rev. Stephen McHugh, Itinerant Missionary in Wisconsin, requests that all letters and papers for him will, until further notice, be directed to Delavan, Walworth co., Wisconsin.

Notices.

A CARD.

The Rev. A. M. Loutrel would appeal to the sympathy of the benevolent. From his present position, as Rector of a Free Church, there are constant calls made upon his sympathy and benevolence, which, from the small purse in his hands, he is wholly unable to meet. It would afford him pleasure to be the happy almoner of the bounty of those whose time and circumstances do not permit them to make that inquiry into the condition of the applicants which is so necessary, to know that charity is rightly disposed, and that the true wants of the needy, and *only the needy*, are redressed.

With regard to the **Church** itself, he is happy to be able to say, that the undertaking with which he is connected, with the exception of twenty dollars, is *utterly free* from debt, though the Rector, as yet, has received no compensation, in any way, for his service. There is a dense and needy population west of Hudson street, between St. John's Chapel and St. Luke's Church, and with the exception of a small Methodist Chapel, no place of worship of any description, and a Church there is very much needed. This, by the way, to meet the objections of those who, through ignorance, or any other cause, know not the wants of the field in the midst of which I am at present laboring. The hours of worship, on the Lord's day, are at half past ten in the morning, at three o'clock in the afternoon, and at half past seven in the evening. The attendance of all interested in our services, is affectionately and earnestly invited at our present place of worship, No. 183 Canal street, a few doors east of the corner of Hudson, on the south side of the street.

Any contributions, specifying whether for the Church or for purposes of charitable distribution among the many needy applicants, whom the Rector is obliged to send unaided from his door, will be thankfully received at the residence of the Rector, No. 576 Broome-street, between Hudson and Varick.

The Rector would also take this opportunity to commend the object of those (ladies and others) who are at present engaged in the laudable object of collecting funds to meet the expenses of our infant church.

Alfred M. Loutrel,

New York, Feb. 19th, 1848.

P. S. The Rector of the Church du St. Esprit has kindly offered to make a collection in his Church for the assistance of the "Free Church of our Redeemer," on occasion of the visit of the Rt. Rev. Alonzo Potter, D. D., and the administration of the sacred rite of Confirmation, some time between this and Easter, of which due notice will, in the Church papers, hereafter be given.

ST. PAUL'S COLLEGE,

College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department at the age of ten years—and into the collegiate classes whensoever they posses the requisite qualifications of learning. Application to be made to J. G. Barton, Rector. Feb. 19.—6t

Church of St. George the Martyr—No. 175 Wooster street, between Houston and Bleecker.—Divine Service on Sunday next, at 10 1-2, A. M., and 7 1-2, P. M., when the sermon will be preached by the Rev. Robert S. Howland, Rector of the Church of the Holy Apostles. Seats Free. February 19, 1848.

EMMANUEL CHURCH.

Corner of Prince and Thompson streets.

The Rev. Dr. Seabury, Rector of the Church of the Annunciation, will preach in this church on Sunday evening next, February 20th.

Service to commence at 7½ o'clock.

Seats all Free.

New York, February 19, 1848.

Missionary Committee of the Diocese of New York.—At a meeting of the Missionary Committee of the Diocese of New York, on Tuesday, the 15th February, 1848,

The Treasurer reported a balance in hand, of $306 39

That there was due to missionaries on

the quarter ending 1st October last, $321 25,

And for the quarter ended on the 1st

of January last, $687 50—1008 75

Leaving an actual deficiency already past due of $701 36

It was Resolved, That in view of the present embarrassed state of the Treasury, the Committee are constrained to refrain from adopting any other station than those already on their list.

Extract from the Minutes,

Thomas C. Butler, Sec'y.

New York, February 19, 1848.

EPISCOPAL MISSION TO SAILORS IN THIS CITY.

A number of ladies favorable to this cause intend holding a fair, immediately after Easter, the proceeds of which are to be presented to the *P. E. Church Missionary Society for Seamen*, to aid in relieving them from their present indebtedness.

Any donations for this purpose will be thankfully received by Mrs. Haight, at No. 25 East 14th street, one door west of Union Square; or at Cromwell, Haight & Co, 68 Maiden Lane; Mr. George C. Morgan, 44 Pike street; Mrs. Forbes, 6 Abingdon Square; Mr. Charles Ely, 201 Washington street, Brooklyn.

Due notice will be given when and where the Fair will be held. January 29—13w

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 8th inst., the Treasurer has received the following contributions:

From several members of St Paul's parish, King George co, Va, 2 50; Abingdon and Ware parishes, Gloucester co, 20; Mrs Tabb, for Mo. 10; St Andrew's, Meriden, Ct, 8; a member of the same, for Bp Kemper's mission, 5; E R U, 50; Grace ch, Albany, 5; St Peter's parish, Talbot co, Md, 5; a member of the Church, for Domestic missions, 50; a lady of St. Mark's, N Y, 10; Christ ch, Macon, Ga, half, 50; St James's, Fairhaven, Ct, 10; Trinity ch, Van Buren, 10 57; All Saints', Fort Smith, 36 50; offertory collection at Fort Gibson, Indian Territory, 10; from the Rev C W Fitch, a balance of salary due him, 20. Total, $302 57.

Thomas N. Stanford, Treasurer,
139 Broadway.

New York, Feb. 15, 1848.

Foreign Missions.—Since his report of Feb. 8th, the Treasurer acknowledges the receipt of the following amounts:—

From St. John's, North Haven, Ct, 4; chapel of the Theological Seminary, Alexandria, Va, additional, 1; St John's, East Poultney, Vt, 10; St Paul's, Wilts, Vt, 3; Jews, 2; St Paul's, Charlton, Saratoga co, W H S, 1; St John's, Salisbury, Ct, for Constantinople, 8; W W Phelps, of do, for do, 3; Trinity ch, Natchez, Miss, Africa, 16 55; do, China, 32; do, Constantinople, 14 50; St Mary's parish, Laurel Hill, Miss, Africa, 15 45; do, for Constantinople, 18 55; Trinity ch, Morristown, N J, 5 32; St Andrew's, Meriden, Ct, for Constantinople, 8; Miss Eliza Turner, Africa, 10; St Luke's, King William parish, 15; and Emmanuel ch, St James's parish, Powhattan co, Va, 10—25; Worcester parish, Berlin, Md, Constantinople, 11; All Hallow's parish, Anne Arundle co, for Constantinople, 10; ladies of Littleton parish, Cumberland, Va, ed. of W H Kinckle, Africa, 20; ed. of a child, China, 25; and general, 5—50; a friend to the church, N Y, 50; St Mark's Coalsmouth, Va, 6; Sunday schools, Grace ch, Honesdale, Pa, 5; M and R, Philadelphia, 3; St Luke's parish, Ypsilanti, Mich, 6; St Stephen's, East Haddam, Ct, 6 25; Dubuqne, Iowa, missionary station, 7; St Paul's, Jeffersonville, Ind, for China and Africa, 6; Christ ch, Towando, Pa, for China and Africa, 5; Christ ch, Macon, Ga, 50; St John's, York, Penn, for Constantinople, 5. Total, $342 30.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, February 15, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Church of Epiphany, Rev Lot Jones, $7 70; Floyd Smith, subscriber, 2. Total amount, $9 70.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, February 15, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Ch of Epiphany, Rev Lot Joues, 3 84; Rev A S Leonard, 2; Floyd Smith, 1—annual subscribers—3. Total amount, $6 84.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street

New York, February 15, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs. Stanford & Swords, from D L E, 5; Charity, 20; J H R, 2; T K, 5; C, 2; G U, "for the sick poor," $5.

He had hoped, from the mildness of the winter, that any special appeal, in behalf of the suffering and destitute, would be uncalled for, but the prevalence of sickness has made so many dependent, that the offerings received are altogether inadequate. Whole families, nurtured in the Church of our affections, exemplary in their lives, and prompt to avail themselves of any means of support in their power, have been unable to procure even necessary food. *Widowed mothers relying entirely on their own exertions, with every child sick*, have presented a claim, which feelings of humanity could not resist. Will not the benevolent whom God has blessed, afford such relief as the exigency demands?

Lot Jones, 77 2d Avenue.

New York, February 15, 1848.

THE POOR.

Free Church of the Holy Evangelists.—The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs. Standford & Swords, from D L E, $5.

Benj. Evans, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street. February 15, 1848.

THE POOR.

St. Simon's *German Free Church*. The undersigned gratefully acknowledges the receipt of the following sums towards the support of the above church:

By the Rev Thomas Cook, from Rev Stephen H Tyng, D D, 20; Stewart Brown, Esq, 10; G T Adee, Esq, 5; Dr Smith Rogers, 5.

Further aid is *greatly* needed and earnestly solicited.

Donations of either money or clothing, will be thankfully received, and may be left with Messrs. Stanford & Swords, 139 Brordway, or with the Treasurer,

WM. A. DUNCAN, 77 John street.

New York, February 15, 1848.

Died,

At his residence, in Catskill, on Friday evening, the 11th inst., of congestion of the lungs, Thomas Cole, Esq, aged 46 years.

In the sudden death of this distinguished artist his family and intimate friends have experienced an irreparable loss, and the Church of Christ a most intelligent and devoted member.

To portray the full character of this eminent and original man, belongs to another time, and to an abler pen. At present, it is sufficient to say that as he had, for past years, most earnestly endeavored to live, so he departed in the true faith of the Redeemer, and in the hope of a joyful resurrection.

Trust in the all-sufficient atonement of the Son of God, triumphed over the power of disease—the pain of parting with his beloved family—the sad consideration of his great pictorial designs cut off—and the fears of death. All his last words and thoughts seemed to breathe of this holy trust. Indeed his last words were those of the communion service, into which he entered with a deep and awful earnestness. Having partaken of the Blessed Sacrament, he almost immediately expired. | *Communicated*

Died, at Boston, after a short illness, on Tuesday, the 8th inst, Charlotte Sophia, wife of Richard Cabot, Esq., and daughter of the late John Eastburn, of New York.

Gentleness of temper and active benevolence had endeared this servant of God to all who knew her. She labored for years in the good work, while her brother, the present Bishop of Massachusetts, was Rector of Ascension Church in this city, and many are those mourning friends who bore testimony to the unaffected and untiring benevolence of that heart which never halted in the pursuit of good. The hand of God has removed her from this sphere, but her bereaved friends know and feel that "this mortal shall put on immortality, and death be swallowed up in victory!" F. M. H.

To Correspondents.

"S" "R——n," and "C." are in type.

Calendar.

FEBRUARY.

20. Septuagesima Sunday, or The Third Sunday before Lent.
24. St. Matthias the Apostle.
27. Sexagesima Sunday, or The Second Sunday before Lent.

FAMILY AND PRIVATE PRAYERS.
BY THE REV. WM. BERRIAN, D.D.,
RECTOR OF TRINITY CHURCH, NEW YORK.
Fourth Edition One handsome 12mo volume. Large type.

The present edition of this manual has been newly arranged and materially enlarged Most of the additions which have been made to it consist of Ancient Litanies, purified from all taint of superstition and error, and presenting a perfect embodiment of Christian truth expressed in the most fervent strain of devotion. The other parts have been drawn from the writings of the earlier divines of the Church of England, and other rare and curious sources. The quaintness, the redundance, and rhapsody with which they were for the most part disfigured, have been carefully rejected; and the richness, the fulness, the depth of feeling, and glow of expression most scrupulously retained. The apprehension is felt, however, that it will still be too earnest and fervid for the lukewarmness and apathy of the present age."

"In this large and well-executed volume, Dr. Berrian has furnished all who love the Liturgy and the spirit of the Prayer Book, with a most valuable manual; valuable alike for its freedom from all irreverent and unseemly familiarity of approach to the throne of grace, and for its deep and glowing fervor of devotion to God. We regard it as no small matter to compose or even well arrange a book of family and private prayers; and it is manifest that few succeed, from the fact that there seems to be continual demand for new ones, which shall supply what is lacking in those already before the public. Dr Berrian's manual will rank among the first, if not *the* first, and from its copiousness will, we are persuaded, furnish all classes of minds with food suitable for their soul's health and comfort."—*Young Churchman's Miscellany.*

Published by
STANFORD & SWORDS,
Feb. 19. 139 Broadway.

D. APPLETON & CO.—Have for sale—

INSTRUMENTA ECCLESIASTICA. Containing a variety of working drawings of details and fittings appertaining to Churches and precincts. Edited by the Ecclesiological late Cambridge Camden Society 1 vol. 4to. $10.

An Analysis of Gothic Architecture; illustrated by a series of upwards of seven hundred examples of doorways, windows, &c. &c., and accompanied with remarks on the several details of an Ecclesiastical Edifice, by R. & J. A Brandon, Architects 2 vols. 4to. Price $30.

Specimens of Gothic Architecture. Selected from various Ancient Edifices in England. Consisting of Plans, Elevations, Sections and parts at large, by Augustus Pugin, with descriptions by E. J. Wilson. 2 vols 4to. $20

An Inquiry into the Difference of style observable in Ancient Glass Paintings, especially in England With Hints on Glass Painting, by an Amateur. Seventy fine plates, some beautifully colored. 2 vols $8.

February 19—1t

IN PRESS AND NEARLY READY.

Mark Wilton, or the Merchant's Clerk, by the Rev. Charles B Taylor, author of "The Records of a Good Man's Life," "Lady Mary," &c. &c in 1 vol. 75 cts.

ALSO,

Hawkstone, a Tale of and for England. 2 vols. $1 50.

ALSO,

The whole Works of Bishop Horne, a new and revised edition, 2 vols. royal 8vo. $4 50 With portrait.

ALSO,

The Aged Christian's Companion, by the late Rev. John Stanford, D D., in 8vo large type, containing a superior portrait of the venerable author. $1 50.

STANFORD & SWORDS, 139 Broadway.

February 19.

CALISTHENIC EXERCISES FOR LADIES at Rich's Gymnastic Academy, 159 Crosby street, one door below Bleecker—At the earnest solicitation of a number of physicians, Dr. Rich has devoted his entire academy exclusively to ladies from 2 to 6 on Mondays, Wednesdays and Fridays. The classes meet at 3 and 4 o'clock. For particulars relating to the style of dress to be used, terms, &c., apply to Dr. Rich, at his residence, 316 Fourth street, 4 doors west of Broadway, or at the Academy during the hours above mentioned.

February 19—4t$

LIBRARY OF REV. ARTHUR CAREY.

ON Tuesday evening, 22d inst., will be sold by Royal Gurley, 304 Broadway, the Classical and Theological portion of the Library of the late Rev. Arthur Carey, including many valuable Works. Catalogues ready on Thursday Feb 19—1t$

WANTED.—The advertiser is in need of pecuniary relief, in his business. He wishes to obtain a loan of $600, for one or two years, for which treble security will be given, with good bondsman. Any person willing to afford such aid, may address "Hope," at this office.

References, of the highest respectability, given.

New-York, February 19, 1848. 3t$

A YOUNG LADY qualified to give instructions on the Guitar wishes a few more pupils to attend at their residences. For further particulars apply at this office.

February 12—4t

NEW THEOLOGICAL WORKS—PER ACADIA.

JUST Imported by D. Appleton & Co. Sermons for the Saints Days, by Francis E. Paget, M. A. 1 vol. $2

Sermons by the Rev. George Croly, LL. D. 1 vol. 8mo. $3.

Sermons, Chiefly Practical, by the late Rev. R. P. Buddicom, M. A, 2 vols. $4.

D. D. LYON, Sexton of Trinity Church, and General Furnishing Undertaker, No. 44 Greenwich street, one door from Morris street—all orders left at his residence, at any hour, day or night, will be punctually attended to, No. 44 Greenwich street,

January 15—3mo$

PROVIDENCE.

BY LEIGH HUNT

Just as the mother with sweet and pious face,
Yearns towards her little children from her seat,
Gives one a kiss, another an embrace,
Takes this upon her knees, that at her feet;
And while from actions, looks, complaints, pretences,
She learns their feelings and their various wills,
To this a look, to that a word dispenses,
And whether stern or smiling, loves them still;
So Providence to us, high, infinite,
Makes our necessities his watchful task,
Hearkens to all our prayers, helps all our wants,
And e'en if it denies what seems our right,
Either denies because 't would have us ask,
Or seems but to deny, or, in denying, grant.

ENGLISH INTELLIGENCE.

Borneo Church Mission.—On Monday, Nov. 22, a public meeting of the friends of this Mission was held in the Hanover-square Rooms, preparatory to the departure of the Missionaries. The Bishop of Winchester was in the chair. The large room was crowded to excess. Mr. Brooke, the Rajah of Sarawak, was present, and was an object of the greatest interest. Resolutions were moved, and seconded by the Bishop of Norwich, the Hon. Captain Keppel, Sir R. Inglis, Bart. M. P., and the Hon. and Rev. Montague Villiers; the meeting was also addressed by Mr. Brooke and the Rev. F. T. M'Dougall, principal Missionary to Borneo. The importance which must be attached to every word uttered by Mr. Brooke on such an occasion, induces us to give his speech at length. When he stood forward to speak, he was received with the most enthusiastic applause. He said: "My warmest acknowledgments are due to the Lord Bishop of Norwich, the mover of the resolution, and to my honorable friend who seconded it, for the very kind and flattering manner they have spoken of me. And to you, ladies and gentlemen, I must offer my sincere thanks for the very cordial welcome you have given to their eulogiums. Such praise, emanating from such a source, I fully appreciate; for I am well aware that such praise would not have been bestowed unless it had been in some measure deserved. I am well aware that the able, the learned, and disinterested men who form this Association would not otherwise have offered me their tribute of praise. I shall, therefore, not attempt to gainsay or depreciate the merits which they attribute to me. I will say, however, that I am fully alive to the situation of deep responsibility which I now occupy before you. At the same time, I trust you will permit me to pass as lightly as possible over this subject, for it is one I could not dwell upon without being guilty of vanity and very bad taste. I feel I could not find fitter terms in which to acknowledge the high honor which you have done me than by a simple, hearty expression of my thanks. Since my return to my native country, I will venture to say, I have never been more deeply impressed with my cordial welcome than that which I have received, on the present occasion, from my countrymen and countrywomen. I am anxious to address you on the subject of the Borneo Mission. I am anxious to address you, not as an advocate, for there are many who can advocate, if necessary, with far more ability than myself; but I can assure you of my most cordial co-operation in this cause. After mature deliberation, I have come to the conclusion, that the due season has arrived when the Mission may proceed to its destination with the best chance of its ultimate success, and with a very wide field of immediate usefulness open to it. It is not for me to trespass too long upon your time, but I will now say that I adopt the trust—the very solemn trust which you have devolved upon me. I will protect the members of this mission. I will render every assistance to advance the object for which they go out. I will do my best to smooth the inevitable difficulties which they will at first meet there. They shall enjoy every privilege which I enjoy myself, or which other members of the European community enjoy. I do not apprehend any danger as likely to arise to the members of the Mission from the lawless tribes which inhabit some parts of Sarawak. In the country itself they will find a quiet, peaceful community, with whom they will hold unreserved intercourse; and I venture to predict that the most timid lady attached to the Mission will, in a short time, enjoy a sense of security she could hardly enjoy in some parts of her own country. I must here pay a tribute to the memory of that great man to whom you, my lord Bishop, have alluded. I have endeavored to follow the views which I have learned from his works—I mean Sir Stamford Raffles. In the description which he has given of the Dyak people, and their capability of advancement, he has even fallen short of the truth. They are, indeed, a very simple, amiable people, and those habits which appear detestable in the community in this country, are almost entirely destroyed in Sarawak—I mean the taking the heads of their enemies. They do not now war one tribe with another, and a European may go from village to village, many days' journey, entirely unarmed, and confident of safety and protection. I hope and trust that we may go to that country on a mission of charity and peace. If we proceed gradually—if the members of the mission, while they show a Christian example, while they strive in every way to gain the love and confidence of those around them—if they educate the young, if they alleviate suffering, if they attend the sick, if they gradually and imperceptibly raise new feelings in the native mind, then their success will be very great; if they proceed by peace, by charity, and good-will. How short and insignificant appear to me the lapse of a few generations, when we consider the end to be attained! We shall have passed away, but we shall pass away with the firm conviction, that our successors will pluck the fruit of the tree we have planted—that we have laid a deep foundation, on which our successors will raise a noble superstructure. We shall have done that, and I believe our successors will envy our labors of patience and forbearance. I have made these remarks, because they appear to me of the highest importance, because I am well acquainted with the native mind. I am acquainted with their failings and deficiencies as well as their merits; and if there is one quality in the Malay character, it is keen sensibility, a sensibility so keen that I feel assured the first impression given will be lasting and indelible, whether that impression be for good or evil. I hope and trust—for I have undoubted confidence in the gentlemen of the Mission—that that impression will be for good; that if any jealousy be found to exist in the Malay mind, it will be gently allayed; and that they will gradually and slowly proceed to the Dyak population, without giving offence to or raising the opposition of the Malays. I trust that the field of the Mission will be extended far beyond the limits of Sarawak. I trust that the unalloyed blessings of Christianity will be spread over the vast continent of Borneo. I fondly indulge the hope that the contact of civilization with a semi-barbarous people, will be conducive to their happiness, temporal and eternal. I will not longer occupy your time. Permit me only to offer my ardent wishes to the gentlemen of the Mission for their safety, their happiness, and their success. You will perhaps allow me also to pay a just tribute to a gentleman now present who has labored zealously in the cause we are now met to support—I mean the Rev. Mr. Brereton. In conclusion, I return you once more my warmest thanks for the cordial welcome you have given me, and assure you of my firm determination to uphold and advance the interests of the Borneo Mission."—*Colonial Church Chronicle.*

'A great lie,' says Crabbe, 'is like a great fish on dry land; it may fret and fling, and make a frightful bother, but it cannot hurt you. You have only to keep still and it will die of itself.'

From the Banner of the Cross.

ADRIAN'S ADDRESS TO HIS SOUL.

Mr. Editor,—Your correspondent, "Jam," is mistaken in ascribing to Toplady the translation, in your last paper, of this "celebrated sportive effusion." Toplady's paraphrase, or rather *accommodation*, begins (if I mistake not) with the line—

"Deathless principle, arise!"

It is more Christian in matter and development than Pope's *accommodation* of the original, but not as finished:—neither of them says what Adrian said. The version quoted by your correspondent—

"Thou gentle little thing of air"—

may rank as a translation, tolerably close for rhythm and rhyme, and in the want, among people of our tongue, of equivalent words and of course *equivalent notions* for the Latin *diminutives*. It was simply intended to show, not how a Christian ought to regard his soul, but how an imperial heathen regarded his; affording the reader, in such English as occurred during its hasty composition, the half-jesting, half-philosophical caress with which the emperor would *pet* the half-believed immortality he bore within him. This translation appeared for the first time in the Churchman more than fourteen years ago, and afterwards in the Protestant Episcopalian, vol. v. p. 178. And the versifier is well known to you, being your very humble servant the subscriber.

Not only does the want of English *diminutives*, in which lies the spirit of the original effusion, render it difficult to translate the piece accurately, and much more to put it in respectable metre; but the *semi*-sceptical tone of Adrian, as to whether the soul *be* a soul, enhances the difficulty by limiting the choice of language. Adrian does not even call the soul a *creature;* that sweet word for poetry would infer a Creator, which idea the original contains not; the soul being there accounted a mere existence, the mere "fixed fact" of a *thing* separable from the body. And what sort of a thing? simply "*animula;*" which means a dear or "poor little soul" or spiritual substance, or may mean, by tension of the context, and in grosser infidelity, a "little breath" or modicum of airy substance. The figure called *personification* will make the latter sense admissible, and the bantering tone, (it may be) of the loving expressions goes far to justify it. There are therefore theological impediments, as well as verbal, to an accurate yet flowing version.

On reading again my scrap in your paper, I was beguiled into another hasty attempt,—just to try what I *could* do with some of the fond *diminutives*, though without the *ipsissima verba* for them in English. The result, I fear, is even more deplorable than the former; and well it may be, for the very conceptions, in their doting exiguity, are not vernacular with us. Edification, however, may be gleaned from this petty operoseness, in viewing and pondering the extreme *diminutiveness* of the creed of a pagan philosopher, and comparing it with the ample and clear faith of those who are "taught of God."

Asking your indulgence for the re-insertion of the two first, I subjoin the three pieces—the Latin—my former attempt—and the "counterfeit presentment" just moulded.

THE EMPEROR ADRIAN TO HIS SOUL.

NO. 1.

Animula, vagula, blandula,
Hospes, comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos.

NO. 2.

Thou gentle little thing of air,
Ever moving,
Ever roving,
Thy body's guest and fellow here,
Art going? tell me where:
Thou'lt only be a vapor pale,
And cold, thy suppleness will fail,
Thou'lt naked be,
When gone from me;
And I shall lose thy wonted glee.

NO. 3

Thou little darling living thing,
Tireless on thy tiny wing,
Ever here, yet ever free,
Ever there, and yet with me;
Minute and bland and gentle dear,
Thy body's guest and fellow here;
Art off in earnest? Tell me where,
To what regions, sky or air?
Poor slender sprite, then slender both and pale,
Unwarmed by me thy radiant glow will fail,
Instantly frigid,
Finally rigid;
Weak shade, thus alone!
Long fondled inmate, thou wilt houseless be,
Naked, lov'd phantom, when unclothed of me:
And I, left alone,
I ever must lose thy perpetual glee.

There,—reader, that is all,—all that Adrian had in his mind,—though possibly not all that he had in his heart. And now, methinks, I hear worthy "Jam" exclaim, *Eheu! jam satis!* Quite right: 'tis but a *small* affair,—far too small to be an apology for my obtrusivenss. Yet I must subscribe myself, because I did so on the former occasion, Try Again.

Philadelphia, January 31st, 1848.

P. S. The proof-sheet impels me on the destiny of my *anonyme.*. Literal enough this time. Rhythm only without rhyme; and dactyle-ish, in deference to rising pretensions.

Soul! little darling,
Deft little gadabout,
Bland little elegance,
Guest of thy body,
Guest and companion:
Where art thou going?
Say to what regions?—
Pale thou'lt be, miniature,
Frigid and rigid,
Naked, though delicate,—
Nevermore lavishing
Humor and drollery.

RELIGIO QUOTIDIANA.

Daily Prayer the Law of God's Church, and heretofore the Practice of Churchmen. To which is prefixed a Pastoral Letter to the Clergy and Laity of his Diocese. By the Right Rev. Richard Mant, D.D., Lord Bishop of Down and Connor, and Dromore. London: John W. Parker.

The subject of this treatise is an important one, and the name of the author is sufficient to secure for it the thoughtful attention of every true Churchman. In his pastoral letter, the Bishop gives us the following history of the volume under review.

"A diligent and zealous clergyman in the diocese has been for the last twelve months in the habit of celebrating divine service every morning with a willing and attentive congregation. The blessing which they thus enjoyed themselves, they conceived a desire of perpetuating and transmitting to others. A project was therefore formed for raising a sum of money, whereby an endowment might be effected upon condition of 'Daily Prayer' being used *once at least every day* in the building, which, being thus endowed, would be capable of receiving episcopal consecration, instead of being licensed only for the celebration of divine service, the actual circumstances of the building not hitherto permitting its consecration. Accordingly, a fitting day, and place, and time, and period were chosen for commencing the enterprise; the day, the Lord's day; the place, the building designed eventually for consecration as God's house; the time, the season of God's public worship, for the uses of which it was designed; the period of the service the offertory, which the Church has appointed for receiving the devotions of the people; and then and there the devotions were received, to the amount of £250, whereof £40 were contributed by the Minister himself, and £125 by his affectionate congregation, and the residue by brethren and sisters of the Christian family; so they were 'reverently brought to the Priest,' and 'by him humbly presented and placed upon the holy Table,' with an humble entreaty of Almighty and everlasting God, 'most mercifully to accept the oblation, and to receive the prayers, thus offered to his divine Majesty,' as a preliminary to which a sermon had been delivered to the Congregation by a chief minister of the Church, who esteemed it a great privilege and delight, as it was his office and duty when solicited, to bear his part in encouraging the assembly *thus* to 'glorify their heavenly father,' *thus* to 'do good unto the household of faith,' to be fervent in *such* 'a work and labor that proceeded of love.'

"Of the sermon thus delivered, my brethren, the substance is now presented for your consideration: modified, however, so as to bear the form rather of a treatise, than of a sermon; divested generally of all local and occasional allusion; and considerably enlarged, partly by the interweaving of fresh particulars into the tissue of the general argument, and partly by the discussion of additional topics, neither of which were so well adapted to a discourse from the pulpit."

Religio Quotidiana consists for the most part of a series of chronologically arranged testimonies in favor of daily public prayer, interspersed with reflections and remarks by the Right Reverend author. These latter are extremely judicious, and well calculated to remove prejudice and direct attention to the practice contended for. Much do we regret that such limited extracts as we could afford to make, could give our readers but a very imperfect idea of the Bishop's book: but we trust that we have said enough to induce an extensive perusal of it by all who have at heart the healthy working of our beloved Church. We must find room for the following interesting little notice.

"Of Lewis Alcock, then rector of the small parish of North Stoneham in Hampshire, of which he had been possessed about fifty-five years before he was deprived of it by the Parliamentary sequestrators in 1645, it was related by the Historian of 'the Sufferings of the Clergy,' that 'he was a person of a sober, pious, and very exemplary conversation: a wise, pacific man, a famous arbitrator and composer of differences to prevent suits of law, and never was himself engaged in any.' And then follows his professional character, in particular relation to our present business. 'I have been told by a very sensible, honest man, who was his chief servant for several years, that he was a strict conscientious observer of the Rubrics of the Church: according to which it was his constant practice, when he was able, to read prayers every day in his Church, and even in the winter, in the coldest and worst weather; and when he was very old and infirm, he would every morning go with his whole family to the church, betwixt five and six of the clock, and, after divine service was over, in his way home, which is at some distance from the church, he would give his servants directions for the business of the day.'

"Of one, so observant of his public religious duty, it is but in due course to be stated, that 'he was very eminent for his generous, regular hospitality—but more for his great charity to the poor—many of whose children he took into his family, bred them up, and provided for them. And his way was to have a hogshead of wheat, and another of peas or barley, to stand in his hall; out of which he would liberally give to the poor housekeepers of his parish—and when his hogsheads were empty, he would still fill them again for the same use.'

"What however falls more regularly in with the course of the previous narrative, is the simple report, which the Historian adds concerning the sacred place of his daily resort and ministrations. 'This church, which he made so good use of, was new built in his time. He gave four hundred pounds and upwards towards the building of it, as we have it upon his mean tomb in the church: and besides, at his own charge, he fenced the churchyard with a strong brick wall, decently coped with large Purbeck stone. 'Tis but a little church, the parish being very small—but by the charge he himself was at, by his advice, direction, and care, it is one of the strongest, best built, most beautiful churches, of any church in the country.—*The Church.*

Modern Inventions.—The strongest witness the present age has of its superiority over the past, is in the number and quality of its inventions. The classic Greek surrounded by muse haunted groves and statues of inimitable beauty, had not the simple convenience of a cooking stove, and the luxurious Roman lounging on the silks of Persia amid marble baths and orange scented villas, were forced to burn a floating wick in an open censer of oil to light and defile with smoke his splendid palaces. The spirit lamp, the safety lamp, the rotary stove, kitchen rang and ten thousand appliances which go to make up our labor saving machine system, and in which there is more usefulness and luxury than in all the purple of Tyre, or gold of Ophir, the haughty old world conquerers knew nothing about. Their great art was war, and their inventive faculties studied its successful prosecution. The ancients seem to have contemned, as base, the labor of relieving the common wants of life and surrounding all with a portion of the plenty and ease monopolized by a few. The spirit of our age is entirely different. We regard nothing as truly useful or beautiful that cannot be diffused to all. Our luxuries are divided between cabins and palaces, and the mind of our age has descended to study the minute wants of the masses in its inventive struggle. And by this it has destroyed the distinctions of classes so odious in the past. Our invention has not practiced at the command of a few who could shut it up for themselves. It has thrown itself out to all, furnishing the steps by which many a penniless man has toiled up past the man born to millions. We may not have chiseled the marble equal to Phidias nor touched the canvas as delicately as Apelles, but we have moulded the marble and granite into far more useful shapes for the time being, and turned our paint brushes to protect and beautify our cattages of which the ancients never thought. The art may not be so sublimely developed with us, but it is far more practically and well. The mystery of Etruscan vases we unriddle in our commonest potteries and there is scarce a farmer in the nation who has not more of the means for domestic comfort about him than the old Greek philosopher or the Roman Senator enjoyed. It is hadly possible to keep pace with the march of the inventive mind. By artificial processes nature is mocked, and we are presented with fac-similies of almost every thing in creation. Just now, we notice that an American has invented a process by which glass is made to perfectly resemble, and answer all the purposes of marble, and that too at fifty per cent less than the cost of the real marble. Centre tables, Mosaic floors, grave slabs, monuments and even statuary as per mould, are the fruits of his process. The quarries of Carrara will yield no more delicately veined blocks. The sand that lies in the hill side, the open field or out on the beach yonder, touched by the inventive genius of our age becomes marble. How wonderful is art—and more so invention, which builds the iron horse for the steam spirit, and cross-bars the earth with wires, that it may drive the lightnings of heaven on its errands.

JANUARY REPORT—The Mutual Benefit Life Insurance Company, office 11 Wall street, issued during the month of January, 1848, 181 new policies, viz:

To Merchants and Traders,	69	To U. S. Officers,	4
" Mechanics,	21	" Teamster,	1
" Manufacturers,	20	" Lawyers,	4
" Clerks,	10	" Farmers,	4
" Clergymen,	6	" Pilot,	1
" Physicians,	7	" Agent,	1
" Ladies,	9	" Servants,	8
" Editors,	2	" Sea Captains,	3
" Teachers,	5	" Auctioneer,	1
" Brokers,	4	" Student,	1

New Policies issued in January, 1848, 181

ROBERT L. PATTERSON, President.
BENJ C MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.

N. B. That part of the 12th section of the charter, which limited the duration of the Company to 20 years, has been repealed. The Company now exists under a charter unlimited in its duration.

February 12—3w

COLERIDGES AIDS TO THE REFLECTION.
SIXTH EDITION.

AIDS to Reflection, by S. T. Coleridge, with the author's last corrections, edited by Henry Nelson Coleridge, Esq., M. A. To which is prefixed a Preliminary Essay, by John McVickar, D.D., Professor of Moral Philosophy in Columbian College, N. Y. Sixth edition. 75cts.

ALSO,

A Treatise on the Lord's Supper, designed as a Guide and Companion to the Holy Communion, by the Rev. Edward Bickersteth. Second American from the Ninth London edition. Edited by the Rev. L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y. 75cts.

ALSO,

The same work abridged by the author. Just published and for sale by STANFORD & SWORDS,
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Collects from the Prayer Book, - "	1 00
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ELEGANT MANSION IN BROOKLYN FOR SALE.

ONE of the most desirable residences in *all* the city of Brooklyn, is now offered for sale, and possession may be had on or after the first of February. The house, stable, and 9 lots of ground in Ryerson Place, on MYRTLE AVENUE, between Clinton and Washington avenues, adjoining the residence of Richard Wood, Esq. The house is 31 feet in front; parlors 38 feet deep, with a wing back; the whole two stories high, finished in the best manner, with marble mantels and grates throughout. On the first floor there are two parlors, tea room, store room, kitchen and greenhouse; on the second floor there are six chambers, with a large open garret, where rooms for servants may be made, and under the whole house a cellar, divided into four apartments, with a stable in the rear, and a well of water on the premises, with a good vegetable and ornamental garden well stocked with choice fruit.

An omnibus runs from the Fulton Ferry past the house upon the arrival of each boat, at intervals of about five minutes. There are two Episcopal Churches in the neighborhood, one of which is on the free-seat system. The proprietor, in prospect of leaving an agreeable Church circle, is particularly desirous of an intelligent Churchman for his successor.

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Feb. 5 JOHN H. BAKER.

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Individuals and committees are invited to call and see.

August 28—6m$

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February 27—yly

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September 5—yly. WILLIAM ASHKETTLE.

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1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly,

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The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained a nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York

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December 4—tf

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE CO. on the 1st day of January, 1848.
(Office No. 11 Wall street.)

Policies in force on the 1st of January, 1847,		2,722
Policies canceled and expired during the year,		293—2,429
Policies issued during the year 1847,		1,847
Policies cancelled and expired,		119—1,728
Total Policies in force 1st January, 1848		4,157
Balance as per statement, January 1, 1847,		$198,724 51
Net Premiums received during the year,	$297,322 65	
Interest received during the year,	11,601 06	
Total net receipts in 1847,	$308,923 71	
Losses* paid during the year,	$51,105 00	
Expenses " "	12,228 40—63,333 40	—245,590 31
Net proceeds,		$444,314 82

* Additional losses amounting to $19,000, unpaid on the 1st of January, awaiting proofs of death—part of that amount has since been paid.

ASSETS.

Cash on hand	$ 8.951 41	
U. States 6 per ct. Bonds, 1856 & 1862,	20,000 00	
Newark City Bonds,	2,700 00	
Brooklyn City Bonds,	15,000 00	
Bonds and mortgages on property worth double the amount loaned,	55,161 50	
Real estate in Newark (building erecting for use of Company,)	6,941 50	-108,723 45
Premium notes drawing 6 per cent. interest.		309,945
Loans on Scrip of the Company		160 38
Premium notes and cash in hands of Agents, and in course of transmission,		25,480,00
Total assets,		$444,314 82

Upon 2,429 Policies now in force issued prior to January, 1847, the Directors have declared a dividend of 35 per cent., being the profits of the second year's business, (1846.)

Amount of Premiums		$207,549 98
Losses paid during the year 1846,		33,648 00
Expenses " " " "		14,788 80

RESERVED FUND.

Losses which might have been expected during the year according to tables,	$99,000 00	
Losses paid as above,	33,648 00	
Total,	$65,852 00	
Reinsurance of 2,429 persons 1 year older,	8,756 00	—74,108 00
Dividends of profits 35 per cent.		74,642 40
Reserved Fund on the 1st January, 1847,		$20,252 63
" " as per statement, " 1848,		74,108 00
Total of Reserved Fund 1st January, 1848,		$94,360 63

ROBERT L. PATTERSON, President.
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January 29—4t

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss Ayres, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

References.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. July 17—tf

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

BANVARD'S
MAMMOTH PANORAMA OF THE
MISSISSIPPI RIVER!
Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M

December 18—yl

EDUCATION.

MRS. C. A. STEWART having taken a residence in East Chester, sixteen miles from New York, purposes on the 1st of May next to receive into her family, consisting only of herself and husband, a small number of girls under 12 years of age. The number is limited to six She will devote herself entirely to her pupils in all that regards their instruction, their health, morals and manners. The situation is a most pleasant and eligible one, and within five minutes walk of the church of which the Rev. Mr. Duncan is Rector.

The course of instruction will include Reading, Writing, Arithmetic, Geography, Grammar, Rhetoric, Composition, History, Natural and Moral Philosophy, Astronomy, the French Language, and Plain and Ornamental Needle Work.

Terms for the above course, with Boarding, Washing, care of clothes and stationary, $250 per annum.

Extra Branches—Drawing, per quarter, $.

For Music, and any other branches of study which the parents may desire, the charges will be regulated by the Masters employed.

Mrs. Stewart's education and experience have been such as to qualify her [she thinks] for the duties she wishes to assume.

She refers to—
The Rt. Rev. Bishop DeLancey.
The Rev. Dr. Coit, New Rochelle.
The Rev Dr. Wainwright, New York.
The Rev. Dr. Henry, do.
The Rev. L. Carter, do.
The Rev. E. M Johnson, Brooklyn, N. Y.

☞ Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.

December 4.

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl.

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & C. CURTIS, Upholsterers in general,
Aug. 3—y 449 Broadway.

ST. MARY'S HALL,
For the Education of Young Ladies,
White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance,* $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

Miss Fales refers to the following gentlemen:

White Plains.—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

New York—Rev. J. F. Schroeder, D. D., Rev. G. T. Bedell, Rev. W. R. Williams, D. D., Rev. H. P. Tappan, D. D., Rev. G. B. Cheever, D. D., Professor A. Mills.

Brooklyn, N. Y.—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

Providence, R. I.—Hon. Tristam Burges, G. L Dwight, Esq

Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells. George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

Charlestown, Mass.—Col. S. E. Watson, U. S. A., Capt. Wilson, U. S. N.

Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

Louisville, Ky.—Rt. Rev. Bishop Smith.

October 9.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.
No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, o quarterly, if desired, and are as low as any America Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents

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Charles Ely,
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David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

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Rev. Seth Davis, A. M.—*Principal.*

A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main-street.

The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

TERMS OF TUITION

Elementary English Branches, Orthography, Reading, Writing, First Lessons in Geography, Grammer, Arithmetic and History, per quarter, $6,00.

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Rt. Rev. Wm. H. De Lancy, D.D., L.L. D., Bishop of the Dioeese, Geneva; Rev. Benjamin Hale, D D., President of Geneva College, do.; Rev. Wm. Shelton, D.D., Rector of St. Paul's, Buffalo; Rev. John C. Rudd, D.D., Utica; Rev, Henry Gregory, D.D., Rector of St. Paul's, Syracuse; Rev. John Van Ingen, D D., Rector of St. Paul's, Rochester; Rev Edward Ingersoll, Rector of Trinity, Buffalo; Rev. Montgomery Schuyler, Rector of St. John's, do.; Horace Webster, L.L. D., Professor of Natural Philosophy and Mathematics in Geneva College, Geneva; Dr. J. Trowbridge, Buffalo; Gen. C. H. S. Williams, do; Mr. S. D. Flagg, do. Dec. 4.

THE RETREAT.
A BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
Under the supervision of the Bishop of Pennsylvania,

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Letters for "Retreat" to be addressed Box 858, Post office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.

August 28—eaw

ORGAN BUILDING CHEAP!

THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

October 30—tf HENRY PILCHER.

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